THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

JUNE 1911

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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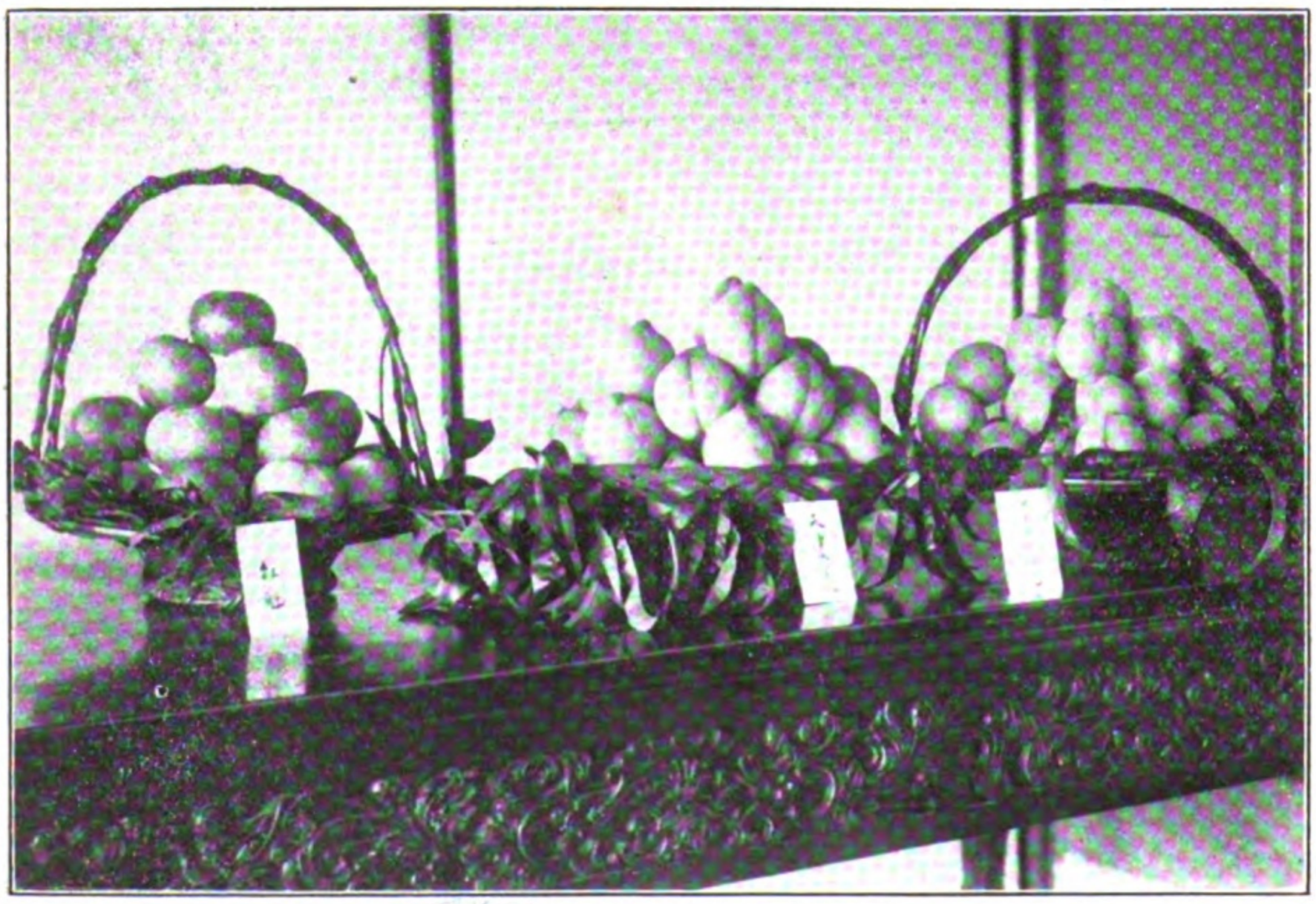
STOCK ON ITO FARM



FRUIT FROM ITO ORCHARD

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more easily approach tenants and become acquainted with their condition than can a prefectural, county or other Government agricultural association official, so that I have been able to accomplish profitable results through my personal interest in them.

In November, 1904, the first meeting was held and the Association was organized, and the general meeting to be held yearly in January was decided upon. The members are free to be present at the general meeting as well as being represented. I became president of the Association, and a superintendent was appointed over every thirty members, so that there are about one hundred superintendents, who act as councilors and represent members under their charge, plan the general meeting of the Association and examine affairs connected with the resolutions of the meeting. As a matter of fact, the prosperity of the Association depends upon these councilors; they have had control of tenants and tenancy for generations, and being posted on all conditions therewith, act between the Ito family and the tenants so as to bring about harmonious relations and better understandings. They attend to the collection of rice from the tenants, to its disposal, and see to the payment of taxes; they investigate the degree of bad crops in time of famine and mark the discount of tenants' charges, making all necessary reports on measures of relief for damages caused by wind, water or fire.

Work being undertaken for the improvement of Japanese agriculture consists of training and encouragement in proper selection of seeds; the distribution of selected seeds; the exchange of seeds and sprouts; the use of improved implements and manure; protection against injurious insects; better rice packing, and a competitive Tenants' Rice Exhibition.

For constructive improvement, the adjustment of paddy fields and other public works are duly considered, and the Credit Guild maintained, and to encourage by-production bee keeping, poultry raising, sericulture and the cultivation of fruit and flowers are promoted and competitive exhibitions held.

The Rice Appraising Meeting has been held yearly for a number of years; though at first confined to one district, it gradually extended. The rice for exhibiting is taken from any of the bags of rice raised by the exhibitor, so as to avoid the evil of accepting a special produced offered to win the prize, but which is never representative of the crop delivered to the landowner. The appraising is conducted in an impartial manner. The comparsion of the quality, shape, lustre, the degree of dryness and other points of preparation are made and the judgment rendered by those especially qualified for the purpose, prefectural experts sometimes being invited for the purpose of making such examination.

Prizes from first to fifth grade are awarded, consisting of rice, agricultural implements, manure and other articles such as fancy goods, for the men are assisted in their work by their wives and femaie members of the family; in fact the greater portion of the work of agricultural improvement is carried on by the women, whose labor in the extermination of injurious insects, in weeding as well as in planting is highly appreciated. Wives and women folk who are behind the tenants influence the improvement of agriculture a great deal, so that in the selection of prizes we have adopted the policy of awarding such articles as will please women.

The Women's Association was formed for the purpose of the furtherance of knowledge and virtues of women who are so influencial among the agricultural class in Japan, and by whom the prosperity of agricultural conditions is largely shaped.

The Rice Appraising meeting is held at the temple or in the orchard. Our policy is to make the occasion of the awarding as grand as possible for the following reasons:—

The recipients of prizes consider it a supreme honor to receive them in the presence of some such prominent person as the governor or chief of the county, and it is well to make the latter acquainted with the horicultural progress by having them actually visit our orchard, and lastly to make an occasion for effective moral lectures by such well known and admired persons as will prove encouraging and inspiring to the

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ORIGIN AND DEVELOPMENT OF CONSULAR JURISDICTION

As Dr. Stubbs remarks in the preface to his work on the English Constitution :—

"The roots of the present lie deep in the past; and nothing in the past is dead to the man who would learn how the present comes to be what it is." It is always a most interesting part of historic inquiry to search out the very earliest sources. Now let us trace back the origin and development of consular jurisdiction, just before we enter upon the discussion how this institution came into existence in Japan.

It is considered by some writers that the starting point of this jurisdiction dated back to the treaty made between Emperor Charlemagne and Kaliph Haroun al Raschid. According to this treaty kings of France have claimed, from the ninth century, the guardianship to the Holy Place at Jerusalem. At any rate, after the crusades, with the growth of commerce, Christian nations, especially the Italians, began to establish themselves for the purpose of commerce in the Levant, whose standard of law and morals differed from their own countries. Naturally, in order to protect their interests and to decide their disputes, they had appointed an officer from among themselves.

When the commercial relations became complicated and its operations in foreign ports began to involve national interest, the government assumed the privilege to appoint consuls or national agents. Their functions were not only to watch over the commercial interest but to administrate the law of their own countries over their own people. "At that time," Hon. John Foster says, "their functions were largely of a judicial character, the name being traced back to the Roman Consuls."

At one time, this practise had been general throughout Europe, and it became the origin of the present commercial or consular courts in France, Italy, and Spain. But, the judicial power of consuls was withdrawn in all Europe except non-Christian countries, when the system of territorial law had become necessary to allay the conflict of personal laws.

In the Ottoman Empire, the system of consular jurisdiction came to be established by the treaty concluded between King Francis I. and Sultan Sulerman I., in 1535. England secured the same concession from Mahmud IV., in 1675, and other nations successively followed.

The American and European nations extended similar privileges, by treaty stipulations, to Borneo, China, Korea, Japan, Madagascar, Maskat, Morocco, Persia, the Samoan Islands, Siam, Tripoli, and Tunis.*

HOW CONSULAR JURISDICTION WAS INAUGURATED IN JAPAN

Tidal waves of Western civilization at last dashed into the cave of the Eastern hermit, and washed off its long sealed door. It was in the summer of 1853, that Commodore Perry made his advent to Uraga, Japan, with war ships in port to open those gates of exclusion.

To her surprise, he declared that he brought a letter from the President of the United States of America, and that

*U. S. Consular Regulations, paragraph 93, 1896.

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he wished to deliver it to the sovereign of Japan. The letter stating the desire to establish friendship and intercourse between the two nations, was received by the *shogun*.

The *shogun's* response to this was that it required an opportunity for careful deliberations, and that he should be definitely answered only after mature considerations had been made. The Commodore loosened his anchor, leaving word that he would come for the answer the next spring. Under these circumstances, again he entered Japanese waters. The sailor-diplomat was crowned with diplomatic triumph, and the Treaty of Amity and Commerce between Japan and the United States was negotiated and signed, March 31st, 1854.

In accordance with the eleventh article of this treaty, Towsend Harris, the appointed Consul General and afterwards Minister Resident, established his residence at Shimoda, in 1856. On February 28, 1857, he demanded that Americans committing offences in Japan should be tried by the consul and punished, if guilty, according to Japanese laws. "To my great and agreeable surprise," Towsend Harris says, "this was agreed to without demur.* In 1853 the complete treaty of Amity and Commerce between Japan and the United States was concluded, which was followed by Great Britain, France, Holland and Russia in the same year. These respective treaty stipulations inauguratad consular jurisdiction in Japan. The sixth article of the treaty with the United States provides as follows:

"Americans committing offences against Japanese shall be tried in American consular courts, and when guilty shall be punished according to American Law. Japanese committing offences against Americans shall be tried by the Japanese authorities and punished according to Japanese law. The Consular Courts shall be open to Japanese creditors, to enable them to recover their just claims against American citizens, and the Japanese courts shall in like manner be open to American citizens for the recovery of their just claims against the Japanese."

Sub-section 2 of the fifth article of the treaty with Great Britain states:—"British subjects or citizens of any other country shall be tried and punished by the consul or other public functionary authorized thereto according to the law of Great Britain." A similar provision is to be found in the fourth article of the same treaty as to all questions arising with British subjects with regard to rights of persons and property.

The draft of the above treaty was written by Towsend Harris. It was "against his conscience," but under the circumstances of the time, it was the best arrangement that could be made.

Consular jurisdiction to this time, was limited to criminal and commercial matters, but the treaty of 1869, with Austria-Hungary even gave concession of civil jurisdiction. The fifth article of this treaty provides that: "Suits between foreigners and Austro-Hungarian subjects in Japan where the latter are defendants, shall be exclusively determined by the Austro Hungarian Consuls." And these treaty privileges became operative at once in respect of all other treaty powers under the most favored nation clause.

* Griffis' *Towsend Harris*, p. 124.

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ON EVE OF PERRY'S ADVENT

Strangers often wonder over the new structure in New Japan with little knowledge of the ground-work of Old Japan. To build solid it is requisite to dig deep. Otherwise the structure would not stand through storms and earthquakes. It should not be forgotten that the last forty years' construction in Japan was built on the ground-work of centuries. Right here, you may raise questions. Then what is the ground-work of which you speak? Why did Japan march with such an ample stride? Why did she digest the Western civilization in such a short time? Are there any underlying facts? To answer these, of course, it should be mentioned that one of the great traits of Japanese character is to adopt, without hesitation, a new system and a higher law if they think it beneficial for the country. But let us stop a moment to consider the time prior to Perry's advent.

The feudal government of the Tokugawa regime inaugurated the reign of peace which lasted for almost three hundred years. The necessity of large political aggregates is to prevent constant warfare, because one of the first elements of civilization is peace. In fact, under the long tranquility of the feudal government, Japanese civilization naturally developed. Learning revived; the conditions of social life improved; social refinement was cultivated; and artistic talent attained its climax. Furthermore, political instinct gradually developed under a peculiar system of local government. The mightier pen even began to attack the mighty sword of the Shogunate. This social and political training became a corner stone on which the New Japan was erected, and they enabled it to accomplish the wonderful task of 1868, of which I shall speak later.

Now, allow me to turn your attention to foreign intercourse under the feudal government. Our communication with Korea and China began in the early period of our history. The Europeans who first made their appearance on the shores of Japan were Portuguese. It was in the year 1541, and after that, we engaged in trade with them. They were followed by the Dutch in 1600, and by the British East India Company in 1613. After that commercial intercourse was carried on with Europeans.

With us, the sixteenth century was an age of great sailors: voyages of trade, discovery or piracy had been made to India, Siam, the Philippines, Southern China, the Malay Archipelago, and even Japanese Quarters were established in Siam.

When the European nations began a struggle for Colonial Empire, we played the same act on the Eastern stage. We had several men who attained great distinction like Drake, Hawkins, and Frobisher, but we lacked a Cromwell whose Navigaton Act of 1651 gave a heavy blow to Dutch shipping trade; we had neither a Stanhope, whose diplomacy pursued commercial and colonial advantages, nor a Walpole, whose Pacific policy and new diplomacy of commerce established English commerce. The Christian missionary came with merchants. Intrigue and political intermeddling of the missionary caused the high handed measure of the Shogunate to root them out. At last the Christians appealed to arms against the Shogunate in 1637 — just two years after the beginning of the French period of the Thirty Years' War, (1618-1648). After this insurrection, the policy of exclusiveness and inclusiveness was dominated by the *shogun*. He did not only exclude foreigners, but also prohibited Japanese leaving their country; even interdicted the building of ships above a certain tonnage.

We then remained shut out from what are called civilized nations, except from the Dutch. The Dutch were permitted to continue their commerce on two grounds: first, they warned the *shogun* that the Portuguese King was preparing to give assistance to the Christian insurgents, and during this war, they did faithful services to the *shogun*; second, they consented to remain within certain limits of the country under severe restrictions.

(*To be continued*)

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POTTERY AND POTTERS

II

NORTH of Hizen, the province which produced the Imari, Nabeshima and Hirado porcelains, is Chikuzen where also a number of the captive Korean potters were settled, and whose work in faience was particularly successful. Foremost among them were Hachizo and Shinkuro, who followed their native ideals and produced objects of various kinds in true Korean style, and even of their country's clay, for materials had been imported with them; but later the very excellent Chikuzen clays were made into even finer vessels.

The town in which they lived and worked was Takatori and their wares became known as *Takatori-yaki*. Shinkuro died before the full measure of success was his; but Hachizo lived long and founded a family, and with his son traveled to Kyoto, where they received training from the famous Kobori Masakazu, and returning to Takatori to put into practice their newly acquired knowledge, soon found themselves and *Takatori-yaki* grown popular. About this time a skilled artisan named Igarashi Jizaemon became associated with them and the ware was greatly improved from this time (1640), until it rivaled the celebrated Chinese product, *Yao-pien yao*.

Takatori-yaki of the early period usually has glaze a rich, dark amber color, soft and lustrus; causing the art-loving Masakazu to style some of the pieces by such names as 'autumn evening' and 'dyed river.' Tea jars were favorite objects, as these potters were patronized by and catered to the *cha-no-yu* enthusiasts.

A representative of the Hachizo family still lives, and the Takatori kilns, in the province of Chikuzen, are still burning.

Sohichi-yake is the name of another ware produced in Chikuzen, Sohichi being the name of the potter, son of a noted tile maker. The first Sohichi belonged to the late sixteenth century, his descendants for many generations being potters, but few of whom equalled his skill in the keramic art. Sohichi ware shows a yellowish biscuit and a thin, clear glaze of a greenish tint.

In the adjoining province eastward, Buzen, Agano ware is made. The kiln where it is produced was established in the town of Agano in the second year of the seventeenth century by one of the Koreans imported for the purpose. It was for some time under official control, and the output confined to that circle. The few specimens preserved are a stoneware with glaze of a pleasing brown color with soft red splotches. The Agano product of the eighteenth century has a glaze with pores resembling the skin of an orange, and is called accordingly *Tachi-bana-kada-yaki*; that of the early nineteenth century shows the influence of Kyoto, being somewhat like *Raku*; modern Agano is a plain yellow stone ware, and has little to recommend it.

Koshiro-yaki and *Yatsushiro-yaki* are stone-wares produced, since the beginning of the seventeenth century, in Higo Province, which occupies the larger central part of Kyushu, and is south of, though not bordering, Chikuzen and Buzen. As in the other cases considered, the potteries were also established by Koreans. *Koshiro-yaki* has little artistic importance; but *Yatsushiro-yaki*, while

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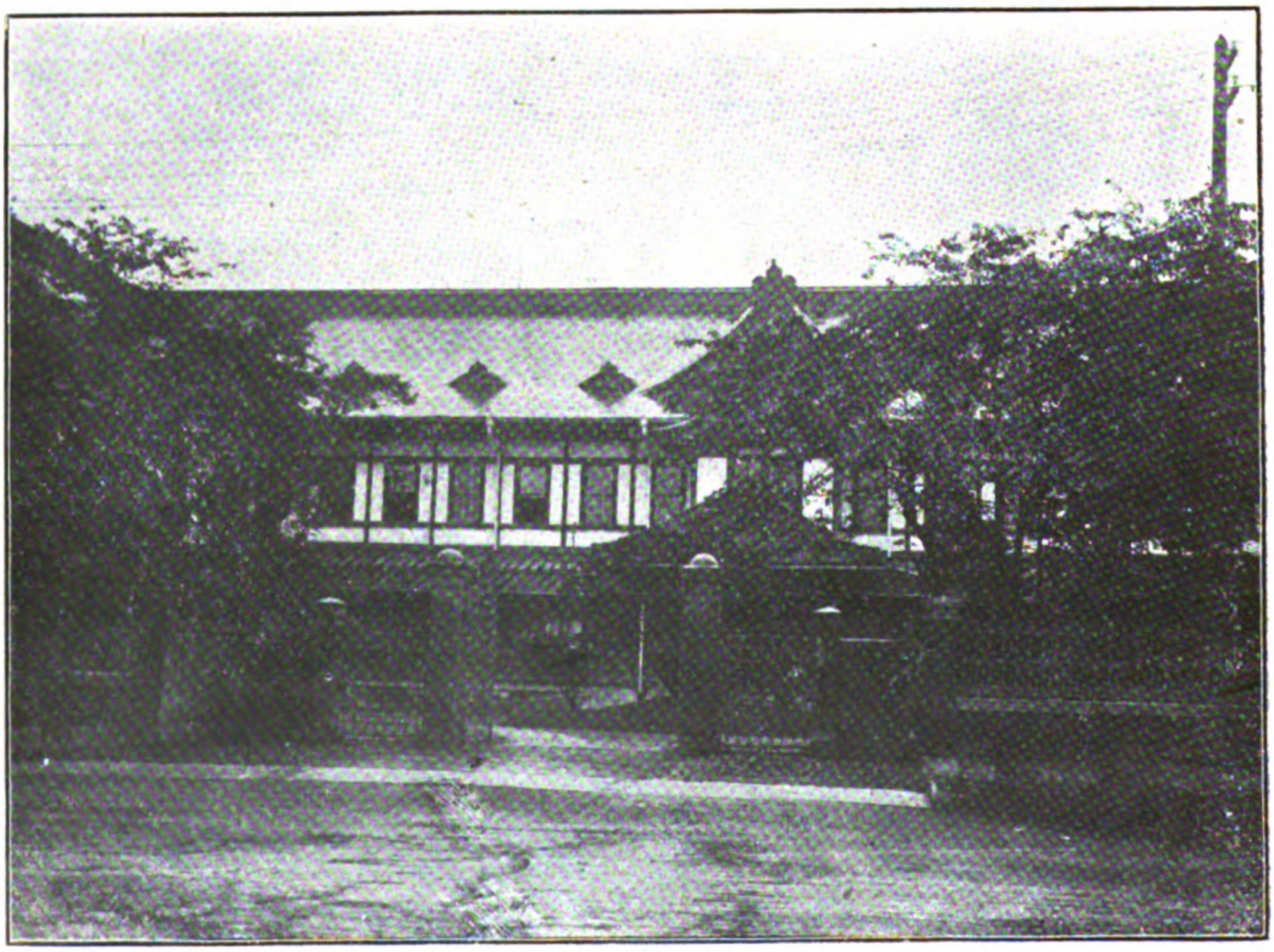

TOKYO AGRICULTURAL AND INDUSTRIAL BANK

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JAPAN'S BANKING SYSTEM

NOT until the reign of Emperor Kenso (485–487 A.D.) is mention made of currency, in Japanese history claiming a beginning more than a thousand years before that time, during which the barter of necessities constituted the only mode of exchange. Gold coinage was first ordered by Toyotomi Hideyoshi (1556–1598); these were small coins called *koban*, and the large ones, *ōban* were issued by the first Tokugawa *Shogun*, Ieyasu. Copper coins came into existence during Iyemitsu's time (1625–1650) and were in circulation until quite recently. Paper currency was not issued by the central government of that time, but various clans made use of it among their respective adherents, but this was forbidden by the *Shogun* Government, in 1707.

During the Tokugawa regime a system of money transference between Osaka and Yedo (Tokyo) was inaugurated in which a guild of firms was engaged, each firm being required to have a paid up capital of one hundred pieces of silver, and a similar arrangement existed between Fukushima, in northern Japan, and Kyoto. Money changers were established in Osaka as early as 1634. *Kitte*, or drafts were used in Yamato Province during the fourteenth century and continued subsequently, being licensed by the Tokugawa Government and introduced into other localities.

The *daimyo* of the Tokugawa period secured their income from the products of their various domains, the taxes levied upon the people consisted chiefly of rice and a few manufactured articles. These were taken to Osaka, the commercial emporium of the Empire, and sold, the expenses, both public and private, of each clan being paid from the proceeds belonging to it, and only the amount absolutely necessary for current expenses being remitted to the respective provinces, the major part of the means being hoarded in Osaka, that being the central market for all buying and selling. Surplus products were stored in Osaka warehouses, and surplus gold was sealed in boxes containing *koban* to the value of five thousand dollars. Such were the pre-Meiji conditions.

After the Restoration, it was found desirable to establish the banking system of the West, and the late Prince Ito, then (1870) in the Department of Finance, was sent to America officially to investigate matters connected with financial administration. During the course of his work there, he sent to the Japanese Government a copy of the National Bank Regulations of the United States, accompanied by a memorial from himself, dilating upon the importance of the subject. The establishment of National Banks based upon the United States' System was decided upon, and in the following year, 1872, banking regulations were promulgated.

A contract had been entered into with a New York firm in 1871, for making paper currency, one and five *yen* notes, to the value of one and a half million dollars for each kind, and ten *yen* notes to the value of one million dollars, making a total of four million dollars worth. This was the first paper currency

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circulated by the Japanese Government.

The first bank established in accordance with the new regulations was called the Dai Ichi Ginko, or First National Bank, with Baron Shibusawa as president, in which capacity he is still acting, and it was he who coined the new Japanese word for bank, *ginko*. This veteran financier was then in his prime, and exerted himself with great assiduity for the establishments of banks, and undertook the work of having translated the banking regulations of the United States and other compilations bearing on the subject.

A general treatise on banking, and a book on bank book-keeping were published in the vernacular by the assistance of Mr. Aaron Shand, an Englishman engaged by the Government as advisor at the Paper Currency Bureau, and in 1874 a sort of banking school was opened, with ten students studying the banking system of book-keeping, economics and the routine business of banking.

The oldest private bank is the Mitsui, established in 1876, followed very shortly by the Yasuda Bank. "The National Bank regulations in their original form provided that the National Bank notes should be convertible in specie. But when the issue of Government loan bonds, amounting to eighty-five million dollars, for the capitalization of the hereditary feudal pensions was undertaken, the regulations were revised to the effect that the bank notes should be issued on the security of the Government loan bonds, and be convertible in Government paper money. This is called the 'Revised National Bank Regulations of August, 1876.' Under the revised regulations the bank-notes thus became inconvertible notes. The inevitable evil results of such a system did not, however, manifest themselves in any conspicuous manner for some years, because the amount of notes in circulation was kept within moderate limits. But with the increase of national banks, there being at one time one hundred fifty-three of them, and more especially with the sudden inflation of Government paper money to meet the expense of putting down the great Satsuma Rebellion of 1877, paper began to depreciate so rapidly and so disastrously that the Government by heroic efforts set about the adoption of a really convertible system. This arduous task was commenced by the revision of the National Bank Regulations in 1883 and was completed in 1886, when the monetary system was finally put on a sound basis.

"Under the new system the national banks were deprived of the privilege of issuing notes, which privilege was lodged exclusively in the hands of the newly-created Bank of Japan. Most of them changed themselves into private banks, according to the Law for the Settlement of National Banks prior to the Expiration of their Term of Business, so that by February 1890, there existed no national bank in the country.

"Meanwhile, private banks and bank-like companies which did not come under the National Bank Regulations had considerably increased, until 1884 their total number reached nine hundred fifty-four. These private banks and companies might be freely established, the only condition being that they should be under the supervision of local authorities. To bring these institutions under a uniform and more efficient control, the Government promulgated the Bank Regulations and the Savings Bank Regulations, putting them in force in July, 1891, on which date a part of the Commercial Law also came into operation. Again, in April, 1896 the Bank Consolidation Law was enacted, with a view of facilitating the consolidation of existing banks by omitting the formalities of dissolution and so forth. As the result of these regulations, great im-

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provement is noticeable in the condition of private banks.

"The use of cheques and credit notes had long been extensively practised among business men in Osaka. The practise, after a temporary and partial suspension during the general confusion brought about by the War of the Restoration, was soon revived with the revival of trade and confidence under the new regime. To improve the system of credit which had thus grown up in that emporium of commerce, and bring it more in harmony with the requirements of modern business, the leading banks of Osaka formed an association in 1879, and in September of the same year they applied to the Government for permission to establish a clearing-house, which was opened to business three months later. This was the first clearing-house ever established in Japan. Since then the system of clearing bills has witnessed a steady and remarkable development. Clearing-houses are now in operation in Tokyo, Nagoya, Kobe, and other important centres of business throughout the country."

The Bank of Japan is the most important one in the Empire, and was established under a special regulation issued by the Government in 1882, with an authorized capital of fifteen million dollars. It has the privilege of issuing convertible notes to the amount of the reserve fund. The president is appointed by the Government and ranks second among officials appointed by the Emperor.

The by-laws state that its business shall be:

1. The purchase and discount of Treasury bills, bills of exchange, and other commercial paper.
2. Dealing in gold and silver.
3. To make loans upon gold and silver coin and bullion.
4. To make collections of bills for banks, corporations, and individuals who are the regular customers of the bank.
5. To receive deposits and accept the custody of objects of value and documents.
6. To make advances on current accounts or loans upon the securities of Government bonds, Treasury bills or other bonds and shares guaranteed by the State.

This bank does not deal directly with foreign markets, the Specie Bank handling all such transactions.

The Yokohama Specie Bank was established in 1880, but was reorganized as a result of the Specie Bank Regulations of 1887. The business prospectus consists in draft loans between Japan and foreign countries, documentary bills and bank deposits. Its capital is twelve million dollars.

The Hypothec Bank was established by virtue of an Imperial Ordinance issued in 1884, with an authorized capital of five million dollars. The principal object in inaugurating this bank was to encourage the development of agricultural and industrial enterprises by advancing funds at low rates of interest. This bank has the special privilege of issuing debentures, after one fourth of the total amount of capital has been paid up, to the amount ten times the paid up capital. "For each issue of debentures, premiums of various amounts varying from five to five hundred dollars, are allotted to a certain number of the debentures determined by drawings. This is the single exception to the general prohibition of lottery or any lottery-like system, especially allowed to the Hypothec Bank, in order to attract smaller capitals to the subscription of its debentures."

The Agricultural and Industrial Banks were established as a result of the Imperial Ordinance of 1886. They are semi-official institutions being authorized to issue debentures, one in each prefecture. These banks can make loans secured by real estate, redeemable either annually by installments or at fixed periods of not more than five years; make loans without security to cities, towns, and villages, or to a company of liable persons engaged in agriculture or industry.

The Bank of Formosa was established in 1899 after the special Law of the Bank of Formosa had been enacted in 1897, with the object of promoting the economical interests of Formosa. The bank is a joint stock company with the privilege of issuing bank-notes, and having a capital of two million, five hundred

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thousand dollars. Its business consists in exchange, in discounting bills of exchauge, making loans, collections, taking deposits and acting as agents for others. The main office is in Taihoku, Formosa, with a branch in Tokyo.

The Hokkaido Colonial Bank was also established by special provision, in 1899, with a capital of one million five hundred thousand dollars, the Government having subscribed for shares amounting to five hundred thousand dollars.

The above banks are under the strict control of the Government and each has a Commissioner specially appointed to supervise its transactions and report same to the Minister of Finance.

Government banks must have a president, three or four directors (one of whom must attend the bank daily as managing director), from two to four auditors, a bank manager, paying receiving tellers, cashiers and accountants, the number varying according to the importance and business of the bank.

The president may receive a salary of from one hundred to three hundred dollars; the managing director from one hundred to one hundred fifty; other directors fifty; the general manager one hundred; other employes from thirty-five to forty, and some from seven, fifty to ten dollars, as many young boys are employed. All receive a bonus at the end of each half year, averaging two or three times the monthly salary received, except for the higher officials who receive amounts equaling four or five times their salaries. Banks that pay large salaries give small bonuses and vice versa, and bank employes count upon this as upon their regular salaries, which is not the case with other Government employes such as teachers.

A foreign patron of a Japanese bank must be impressed by the extreme caution with which such institutions are conducted, judging from the time required for cashing a cheque or receiving a deposit and the number of hands, at least half a dozen, through which it must pass before the transaction is concluded. A customer, upon presenting a cheque to be cashed is given a wooden or metal check and bidden to take a seat, for he usually has to wait fifteen minutes or more before his name or check number is cried out loudly by the attendant and the money is ready to be paid at another wicket where the wooden ticket identifies the holder. The method is the same for deposits.

No one individual may wait upon a customer and attend to his business, but knowledge of its details must be had by several, sometimes ten or twelve persons. At the Bank of Japan, when, for instance, a safe deposit is requested, such care and attention is given the matter that as many as seven clerks are attending the same window, all listening attentively, and consulting with each other, then referring the request to first one and then another of the higher-ups, before a reply will be vouchsafed the inquirer In this important bank, a large area, surrounded by the various banking departments is provided with seats and accommodation for several hundred people.

The rate of interest paid on fixed deposits by Japanese banks is four or five per cent. per annum and one and a half to two and a half per cent. on current accounts. The rate of interest charged for loans varies greatly; for advances on real estate the Hypothec Bank charges seven and a half per cent. and the Tokyo Agricultural and Industrial Bank charges eight per cent.

Other banks which enjoy a high reputation are the *Dai Ichi Ginko*, or First Bank, the *Dai San Ginko*, or Third Bank, *Dai Hiaku Ginko*, or Hundredth Bank, the Mitsui Bank, the Mitsu Bishi Bank and the *Dai Jū-go Ginko*, or Fifteenth Bank, in Tokyo; and the Sumitomo, Kitahama and Thirty-fourth Banks in Osaka, and the Aichi, Meiji and Nagoya Banks in Nagoya. The owners of the Mitsui and Mitsu Bishi Banks are the most noted millionaries in Japan, while in the First and Hundredth Banks are such well known bankers as Baron Shibusawa and Kenzo Ikeda, Esq., such responsible and able men guiding these institutions accounting for their business prosperity and influence throughout the country.

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MITSU BISHI BANK, TOKYO

INTERIOR MITSU BISHI BANK

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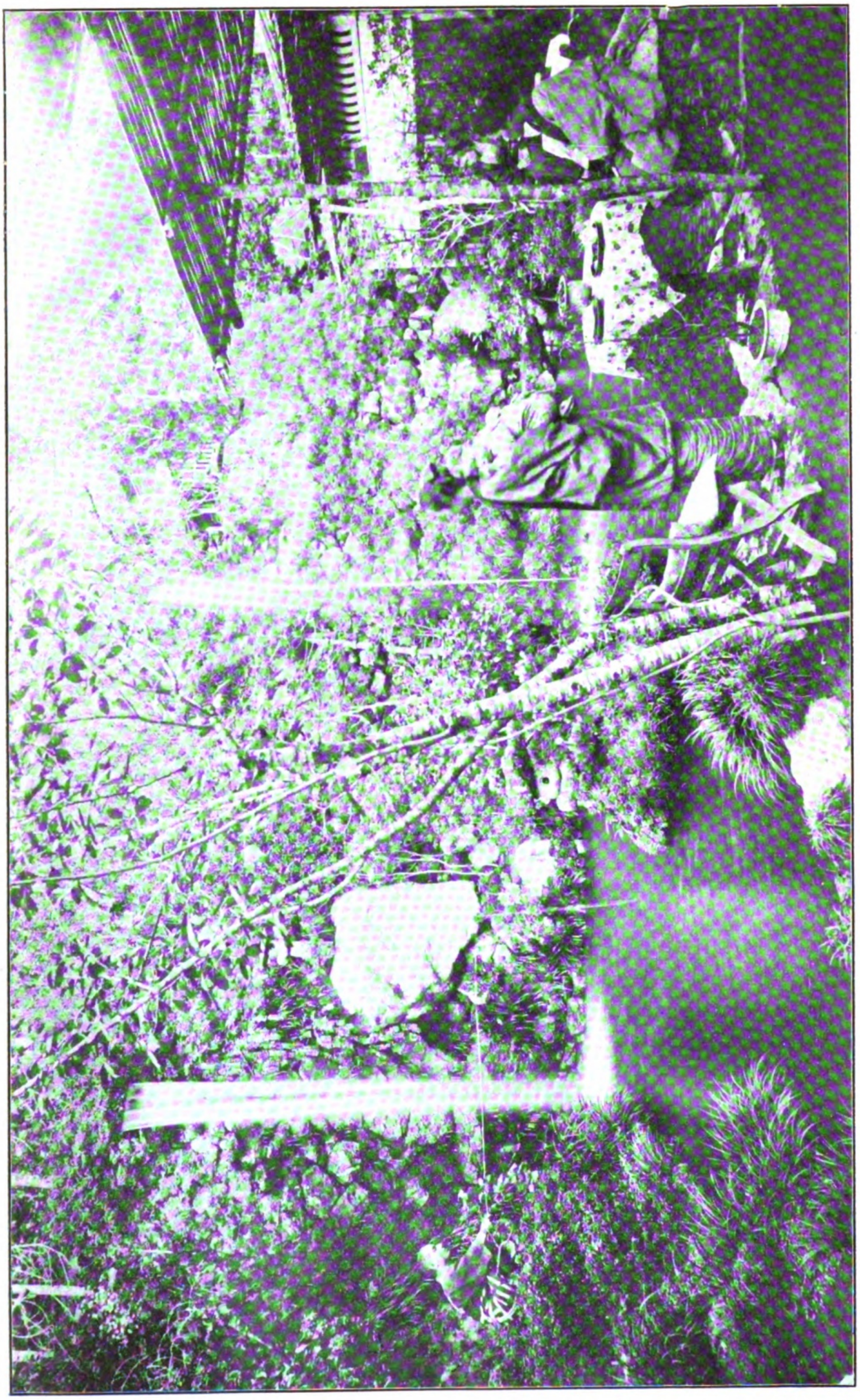

A TEA HOUSE GARDEN IN SUMMER

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DECORATING POTTERY FOR EXPORT

IN THE MASTER'S SANCTUM

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

VI

THE veteran Prince Yoshihiro was succeeded by his son Tadatsune who assumed the name, Iyehisa, by which he was known as the Prince of Shimadzu from 1595 to 1638.

The principal event during his time, was the subjugation of the Loochoo (Okinawa in Japanese) Islands, by the Satsuma clan.

From ancient times these islands had paid tribute to Satsuma, but at the same time constituted a Chinese dependency, and subsequent to the inauguration of the Tokugawa regime, in 1603, failed to discharge their duties to the powerful feudal chief of Satsuma, and Iyehisa decided to invade their domains, and in 1606 proceeded, with three thousand men in one hundred war-vessels, to Napha, Loochoo's principal port. It was too well defended, however, and the fleet was unable to enter the harbor, and had to sail further northward to Shuri, the capital. The invaders were soon in possession of the city, and the king himself was taken captive with his chief councilors in a terror-stricken state. For the Loochooans had never been a war-like people, and did not so much as possess the implements of war; so they surrendered to the enemy without making any resistance.

The royal prisoner was carried to Satsuma, and it is said he feared severe treatment at the hands of his captors, who, instead, showed him great kindness and consideration. Iyehisa accompanied him to the *shogun's* capital, Yedo, where he was hospitably entertained and received in audience by the great military ruler.

Subsequently the captive king was allowed to return to his kingdom; he furnished a written document solemnly declaring allegiance to the Prince of Satsuma, and at the same time expressed his gratitude for the kind treatment which he had received. The Loochoo Islands thus actually became a part of the dominions of the Shimadzu family, and so continued until the Meiji Restoration and the inauguration of the new Imperial Government.

The subjugation of these islands afforded a number of advantages to the Satsuma clan. They served as stepping stones southward in the direction of Formosa and South China, and called into action maritime adventures that developed a spirit of greater daring than could be expected in clans confined to exploits in the interior. And to this opportunity enjoyed by the Satsuma clan, may, indeed, be due the later production of so brilliant a galaxy of naval commanders as have come to the front in the last decades.

At least some slight contact with the civilization of the Occident was also enjoyed by Satsumans through their

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JAPANESE WRITING ACCESSORIES

THE art of calligraphy came to Japan from Korea with the introduction of Chinese characters early in the Christian era, its first historical mention belonging to the beginning of the fifth century. Up to that time the Japanese had no form of writing, so that all meterials necessary for it were, at first, imported from the land which gave them the art.

But the Japanese being ingenious, soon learned to make for themselves the brushes and ink used in Chinese writing, and make even better articles than those which furnished them examples.

The brushes are called *fude*, and are of several sizes and different qualities, according to the kind of writing for which they are intended and the material of which they are made. The handles are usually made of bamboo, as that is a light and convenient material; ivory has been employed in some cases, but is too heavy for constant use. For large brushes a kind of bamboo produced in Kadsusa Province and in the Hakone mountains is employed for the handles because of its special straightness and suitability; red sandal-wood, ebony and other Indian woods are also sometimes used. The hair of rabbits, weasels, deer, badgers and sables is used for the brush end in Japan; and in China hair of rats and tigers is greatly prized for this purpose.

Hosofude are the small brushes used for ordinary writing; *shinkahi* are the middle sized brushes for work above the usual size, and *ōfude* are the very large brushes used for extra large writing such as is seen in autographs and mottoes framed and hung in dwellings and public buildings. The length of the hair varies from half-an-inch to four or five inches, always tapering into a very fine point at the end.

Other interesting brushes of Japanese manufacture very similar to these, are those used for the old-school painting; that used for the face in portrait painting having so few hairs that they may be counted and yet as long as two inches; they are called *menso*.

As the art of calligraphy is held in high esteem by the Japanese, its instruments are also much beloved and are chosen with great care by experts, and brushes are sometimes made to order. These are of course more expensive, but ordinary writing brushes sell for from two to ten cents. Unlike the pen, the whole brush most be discarded when the hair becomes too worn, and the love with which they are regarded by some is illustrated in the fact that celebrated writers have kept their old brushes and buried the collection with some ceremony, erecting over them a stone commemorating their services in the literary work which they have produced; the famous novelist, Bakin, seems to have inaugurated this peculiar custom, which was followed by many eminent writers.

Another instance showing the regard for calligraphy, is the custom among young people to offer at the shrine of *Tenjinsama* (deified name of Sugahara Michizane, a profound scholar and skilled calligrapher), writing brushes, together with some character which they have written upon paper, praying that they may become proficient in the art.

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THE ART OF CALLIGRAPHY

THE art of calligraphy comes to Japan from China with the introduction of Chinese characters early in the history of Japanese culture. As the art of calligraphy is held in high esteem by the Japanese, its instruments are also much beloved, and are often treated with a reverence bordering on worship. Many Japanese homes treasure examples of calligraphy by famous artists, and the possession of a fine specimen is considered a mark of culture and refinement. Even the poorest people try to own at least one example of calligraphy, and it is the custom among Japanese to present a friend with some characters which they have written upon paper, praying that the recipient may be successful in the undertaking which he has in mind.

Another instance showing the regard in which calligraphy is held is the custom among Japanese scholars and skilful writers of presenting their pupils, on graduation, with a specimen of their own handwriting as a model for them to imitate. Many of these specimens are framed and hung up in the homes of the pupils, and are treasured as heirlooms.

Japanese calligraphy is done with a soft brush made of bamboo and rabbit's hair, and Indian ink is used for the purpose.

Writing is done in columns from top to bottom, commencing at the right-hand side of the page and proceeding towards the left. Each character is made up of a number of strokes, which must be executed in a certain order, the number of strokes varying from one to ten or more. The beauty of the writing depends upon the proportion which the various strokes bear to each other, and upon the general symmetry of the whole. Each character must be written with a certain number of strokes, and

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The ink, *sumi*, is the Chinese kind made in sticks, and as used, is rubbed upon a stone called *suzuri*, with water, to the consistency desired. According to reliable historial account, one Docho, a naturalized Korean, was the first to make Chinese ink in this country, during the reign of Empress Suiko (610 A. D.). There are two kinds; one made from pine soot, the other from oil soot; the former being considered best by the Chinese, while the latter is the favorite with the Japanese.

The method employed for making *sumi* is as follows: two rows of furnaces are installed under a shed about sixty by eighteen feet. These furnaces are completely covered by paper screens except for their openings. Pine branches which have been selected for having a great amount of resin, are burned in the furnaces continually for six days, when the screens are coated inside with soot, which is removed by bird-wing brooms and put through a sieve having an extremely fine mesh and then mixed with glue, placed in moulds, and pressed.

The oil soot is, of course differently arranged for. In a smaller shed, rows of shelves cover three sides. Upon these are placed earthenware vessels each containing oil and a wick, which is lighted and over it an earthenware bowl is inverted so as to be within two inches of the wick. Soot soon collects on this cover and is removed and made into ink sticks as described above. These are from three to five inches in length and from one to two in width, but much smaller ones are also made, to sell for as little as five cents, while the best of the larger size is worth as much as two or three dollars; but that commonly used in business costs about twenty-five cents per stick. *Shu*, or cinnabar, is also made in sticks and called *shu-sumi*, or red ink, and used in the same manner, with a brush.

Chinese ink is said to improve in quality with age, and is not subject to the chemical changes which Western writing fluids undergo. Professional artists both in calligraphy and old-school painting (in which Chinese ink is so largely used), consider the quality of the ink of extreme importance, and the value of such paintings depends almost entirely upon the ink, and the varying tones which it will produce.

The superstitious believe in a kind of of fortune-telling by deciphering brush marks in strokes made with Chinese ink, and examples of writing, sometimes but a single character, are taken to such fortune-tellers to enable him to foretell the futune of the writer.

Suzuri, or ink stones, for grinding the ink ready for use, are of many shapes and sizes; round, square, oval and rectangular, and from two to ten or twelve inches in width. According to the size of the stone is the depth of its well, a portion of the stone hollowed to receive the water poured upon the stone for grinding and mixing the ink. The thickness of the stone also varies with its size, and is from a half to three inches. Covers are made, for the entire stone, of beautiful woods, and sometimes odd and grotesque shapes are followed, and such forms as fish, birds, clouds and waves are often used and very artistic effects obtained for ornamental writing sets. Old tiles have been converted into ink stones, and are much prized as curios.

The material regarded as best for making *suzuri* is found in Myagawa, Wakasa Province, and is of a deep purple color; that next in quality is from Nagato Province, being both purple and green; third grade is a reddish stone, of Harima Province. The tiles most sought for this purpose are from Tachibana-dera, Yamato Province, but others more common are the Kokubunji tiles.

These writing accessories are indispensable household articles, and are to be had from the simplest, most inexpensive kinds, to the finest and choicest articles of rare material and artistic design, such as would form a much-loved treasure to a connoisseur to dilettante; and while the use of pens and writing fluid is common in the schools, and among students, the majority of the Japanese adhere to their ancient mode of writing with a brush and Chinese ink.

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LANTERNS

IN ancient times the Japanese lighted their houses by means of vessels of fish oil, later vegetable oil, in which were placed wicks made from the fibre of a tree called *toshin*. For lighting the way when they went out upon a dark night, they carried pine torches, and on festive occasions, great bonfires blazed in the compounds where the celebration was held.

In the early Ashikaga period, about the middle of the fourteenth century, a paper screen to shield the oil lamp from drafts came into use, and soon a sort of lantern called *andon* developed from it, and with minor changes has continued in use to the present time, though a little later candles were made and the more convenient portable lantern called *chochin* came into general use for all purposes of illumination both in and out of doors.

Stone and bronze lanterns (*ishi-tori* and *karakane-tori* respectively) were made chiefly to light the precincts of shrines and temples when sacred rites were performed at night and it became a custom for these to be offered to temples by devotees of the religion, usually in memory of some departed relative for whom prayers were to be said, so that most temples and shrines are approached by lantern-lined avenues and are often surrounded by courts completely filled with row after row of such lanterns, ranging from four or five to ten or twelve feet in height, made to be fitted with the customary oil lamp, protected from the wind by paper windows.

Tradition says that a stone lantern at the temple of Tachibana-dera, in the province of Yamato, was the very first of the kind to be made, and that it was originally erected in Yamanoike, Kawachi Province, for the purpose of keeping away robbers, by whom that locality was much annoyed. It was afterwards removed to its present place, but no date is given for either event. This lantern is very similar to those found at most temples, consisting of a cylindrical shaft and square lantern, the whole being about eight feet high.

Besides being used about temples, stone lanterns became ornamental features of the landscape gardens, so intimately associated with Japan in Western minds, and every conceivable shape, size and form of stone lantern has been and is made and used for this purpose, lending a peculiar charm and picturesqueness.

Some of the finest specimens of bronze lanterns are to be seen at the Toshogu shrine in Uyeno Park, Tokyo; they are exceptionally beautiful in design and of grand and massive proportions. Similar ones are also to be seen at the tombs of the *shogun*, Shiba Park, Tokyo, and many at the Nikko and other important shrines and temples. Some, unfortunately, have suffered from the hands of thieves, who broke off and stole such parts as they could.

There are a dozen or more kinds of paper lanterns; some made principally in certain provinces and seldom seen elsewhere; but all made on the same general plan, which is by means of wire-like bamboo splits wound about a wooden collapsable mould of any desired shape, and covered with thin rice paper, after which the mould is collapsed and withdrawn, the top and bottom pieces of wood or metal attached, and the lantern is complete and ready for the crest, name, or other

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of the kind to be made, and that it was

brownies of Lamberg, was the very first

the founder of Independent-glory, to the

Independence owes that a whole province

windows.

brought from the *main* by Indus-

tried with the customary ill luck,

ton or *twenty* feet in height, needs to be

increase, multiply them four, or five fold

hopelessly *walled* in from the *main* by

illuminated both in and out of doors.

Stone and brick houses (with roof

and *framework* respectively) were

simply destroyed by fire, the occupants

escaping with the clothes they wore.

Independence was quite a young settlement

when the great fire of 1872 swept away

nearly its whole business portion. Within

two days after the fire, *more* than

fifty brick stores were in process of

erection, and before the ashes had cooled

many were occupied. Within *a year*

from the fire, *more* than *a million* dollars

had been expended in rebuilding the city.

Independence owes much of its present

solidity to the fact that the business men

were compelled by the fire to put their

money in the safest form, and that was

brick and stone. Many of the finest

buildings in the city are owned by

non-residents, who were induced to invest

here by the high rates of interest which

prevailed, and by the certainty that the

loan would be promptly paid. Money

could be obtained on the security of

unincumbered property at *two* per cent.

per month, and the interest is compelled

to be paid promptly, or the property

foreclosed, and the borrower is compelled

to pay the costs of the suit. Many

fortunes were made by those who

were fortunate enough to get money

during the panic, and who were able to

hold on to their property. Independence

is a city of elegant residences, and

many of the business houses are fine

specimens of architecture. Some of the

finest churches in the State are to be

found in this city. There are also

seven large public school buildings,

employing *fifty* teachers. Some of the

school houses are elegant structures.

Stone of the finest description is found

in the vicinity, and is largely used for

building purposes. Limestone, sandstone,

and coal are found in inexhaustible

quantities. Natural gas is found in

three localities in the vicinity, and is

largely used for fuel. Many manufac-

tories are run by this power, and it is

believed that Independence will become

a great manufacturing city. Its shipping

facilities are unsurpassed, being reached

by the Missouri Pacific, Kansas City,

Fort Scott & Gulf, Atchison, Topeka &

Santa Fé, Missouri Pacific, Chicago,

Rock Island & Pacific, Kansas City,

Wyandotte & Northwestern railroads.

Its population in 1870 was 3,500; in

1875, 5,000; in 1880, 9,500; and in

1885, 11,000. Its assessed valuation in

1880 was $3,000,000; in 1885, $5,000,000.

It has a fine system of water-works,

supplied with pure water from living

springs. It has a paid fire department,

with 1,000 feet of hose, and 4 steam

fire engines. It has 5 banks, with a

paid up capital of $500,000, and a

surplus of $200,000. It has 3 flouring

mills, with a capacity of 1,000 barrels

per day. It has 2 woolen mills, 1

planing mill, 1 sash, door and blind

factory, 1 broom factory, 1 carriage

factory, 1 foundry and machine shop,

1 barrel factory, 1 cracker factory, 1

candy factory, 1 soap factory, 1 tobacco

factory, 1 cigar factory, 1 brick yard,

1 marble yard, 1 stone yard, 1 planing

mill, 1 box factory, 1 broom handle

factory, 1 wagon factory, 1 canning

factory, 1 pickle factory, 1 vinegar

factory, 1 bottling establishment, 1

soda water factory, 1 ice factory, 1

steam laundry, 1 job printing office, 1

daily paper, 2 weekly papers, and 1

monthly paper. It has 3 hotels, 1

opera house, 1 skating rink, 1 base ball

park, 1 fair ground, 1 driving park, 1

gun club, 1 archery club, 1 boat club,

1 cricket club, 1 lacrosse club, 1 polo

club, 1 tennis club, 1 croquet club, 1

bicycle club, 1 quoit club, 1 rowing

club, 1 yacht club, 1 gymnasium, 1

dancing academy, 1 military company,

1 brass band, 1 orchestra, 1 cornet

band, 1 string band, 1 quartette club,

1 glee club, 1 mandolin club, 1 guitar

club, 1 banjo club, 1 zither club, 1

harp club, 1 flute club, 1 piccolo club,

1 violin club, 1 clarionet club, 1 bass

viol club, 1 trombone club, 1 cornet

club, 1 baritone club, 1 alto club, 1

tenor club, 1 bugle club, 1 drum corps,

1 fife corps, 1 dramatic club, 1 literary

club, 1 chess club, 1 whist club, 1

euchre club, 1 checker club, 1 dominoe

club, 1 high five club, 1 seven up club,

1 old sledge club, 1 pedro club, 1

pinochle club, 1 poker club, 1 faro

club, 1 keno club, 1 roulette club, 1

rondo club, 1 monte club, 1 lotto club,

1 bingo club, 1 craps club, 1 rouge et

noir club, 1 vingt et un club, 1 high

low jack game club, 1 draw poker club,

1 stud poker club, 1 seven card stud

poker club, 1 five card stud poker club,

1 jackpot club, 1 progressive poker club,

1 limit poker club, 1 no limit poker

club, 1 straight poker club, 1 freeze

out poker club, 1 table stakes club, 1

ante club, 1 blind raise club, 1 draw

poker club, 1 lowball club, 1 high

lowball club, 1 high low split club, 1

Texas hold 'em club, 1 Omaha club, 1

Tahoe club, 1 Reno club, 1 Las Vegas

club, 1 Atlantic City club, 1 Monte

Carlo club, 1 Baden-Baden club, 1

Saratoga club, 1 Long Branch club, 1

Coney Island club, 1 Hot Springs club,

1 Monte Ne club, 1 Eureka Springs

club, 1 Excelsior Springs club, 1 Sharon

Springs club, 1 Manitou Springs club, 1

Colorado Springs club, 1 Denver club, 1

Leadville club, 1 Aspen club, 1 Gunnison

club, 1 Ouray club, 1 Telluride club, 1

Durango club, 1 Silverton club, 1 Rico

club, 1 Creede club, 1 Cripple Creek

club, 1 Victor club, 1 Colorado City

club, 1 Manitou club, 1 Pueblo club, 1

Canon City club, 1 Salida club, 1

Buena Vista club, 1 Leadville club, 1

Aspen club, 1 Gunnison club, 1 Ouray

club, 1 Telluride club, 1 Durango club,

1 Silverton club, 1 Rico club, 1 Creede

club, 1 Cripple Creek club, 1 Victor

club, 1 Colorado City club, 1 Manitou

club, 1 Pueblo club, 1 Canon City club,

1 Salida club, 1 Buena Vista club, 1

INDIANA

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inscription to be put on as ordered by the purchaser, after which it is oiled to make it water-proof if it is to be carried or is intended for general utility. The spiral arrangement of the ribs allows the lantern to fold, affording convenience in several ways.

Temaru is the name of the spherical or oblong lantern most generally used by pedestrians for lighting the way in dark streets, and on *jinrikisha* and hand carts of every description, as well as other vehicles, all being required to display a lantern after dark. The handle of the *temaru* is in the form of a bow, and is attached at both top and bottom, allowing the candle to be conveniently lighted, its folding paper globe being lowered or drawn up as desired.

Bajo chochin are the lanterns used by persons traveling on horseback, being small and with a telescope handle, so as to be easily carried in the sleeve when not in use.

Gifu chochin, so named because they originated in the city of Gifu, are the graceful and attractive lanterns used in Japanese houses; they are of two kinds, hanging and standing, and either oblong or round, having natural wood or lacquered frames, and very delicate, gauze-like paper shades decorated sometimes by hand, sometimes by wood block prints. They vary in size from very small ones but a very few inches to some two feet in height.

Hodzuko are perhaps the best known in Western countries, because they have been extensively exported, being the kind so largely used for decorative purposes both in Japan and foreign lands. The name means 'ground cherry,' being chosen owing to the resemblance, as this lantern is usually round and red.

Odawara chochin are made in the town by that name, and not used in many other districts. They are made for inconvenience in carrying in the *obi* or sash, being only about four and a half inches in diameter, and folding within the metal tops and bottoms which form neatly fitting boxes not more than half an inch deep; and a cord or small chain forms the handle. They fold so flat on account of having few ribs, the paper thus having wider folds.

Goshinto are large round lanterns hung at the door of professionals to advertise their name and business, now used almost exclusively by *geisha*, they having a superstitution about discarding this old style lantern because it bears an inscription '*goshinto*' signifying an offering of light to the god. It also shows the various crests of the *geisha* employed by the house where it hangs.

Oke are the very long straight lanterns still to be seen hung at the door of some shops as an advertisement; they are usually red with large black and white characters announcing the name and business of their owners. *Takahari* are the lanterns put up in front of shops, at the time of a festival, in any particular neighborhood, each with a separate standard with a cross piece at the top from which it hangs.

Kasa chohin are, as their name implies, like umbrellas, being made upon the same plan, the edges of two tiny paper umbrellas being joined in such a manner as to collapse and fold together to be tucked away in the *obi* without the least annoyance when not in use. They are seen mostly in provincial towns.

Bura are small lanterns of an oblong shape, carried by a chain. *Hoko* were formerly in use at the *Yoshiwara*, and peculiar to that place, but were displaced by modern methods of lighting. The *hoko* had straight sides, and hung from a wooden standard or support.

All these paper lanterns are lighted by candles made of wax produced from a tree

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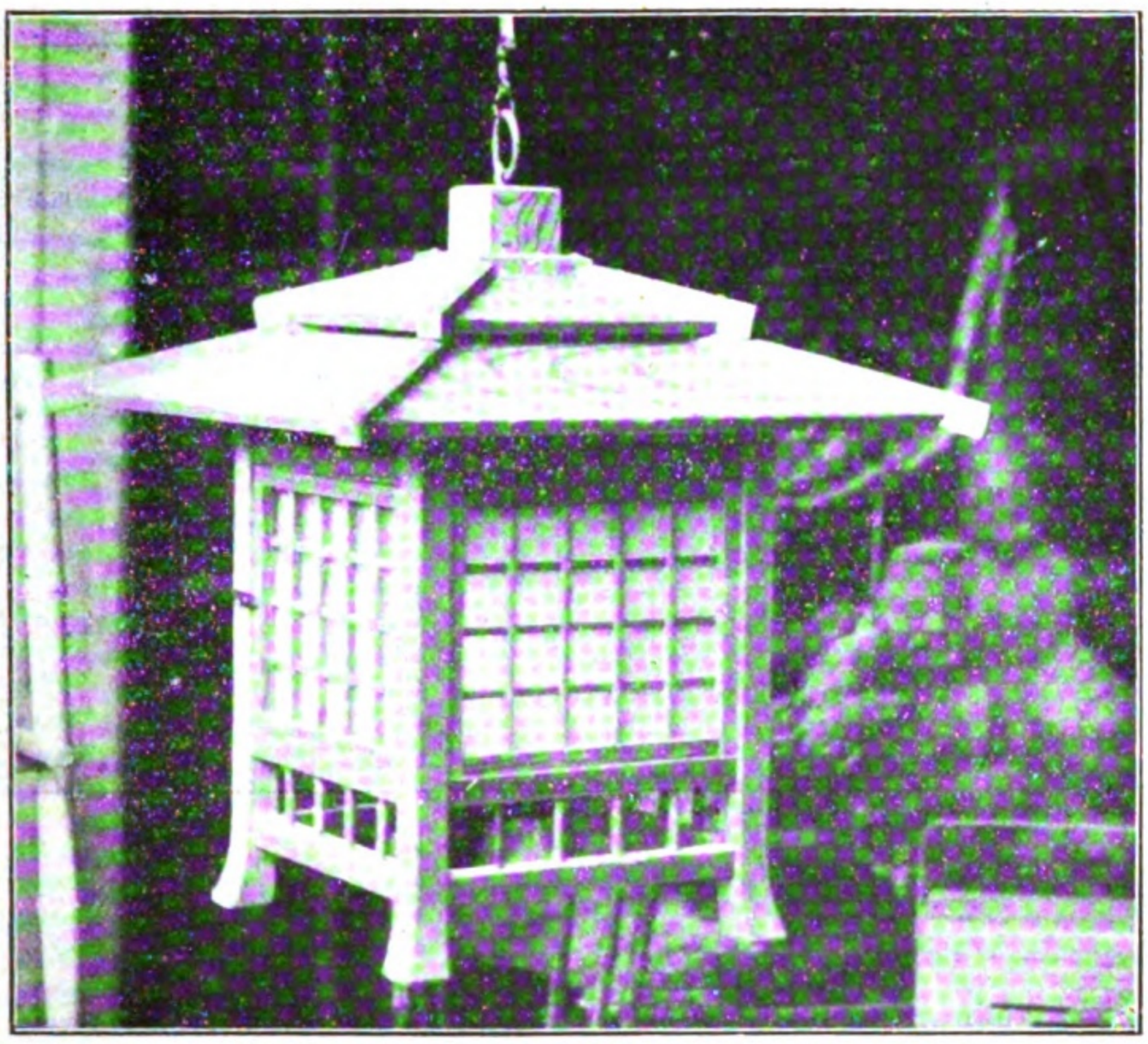
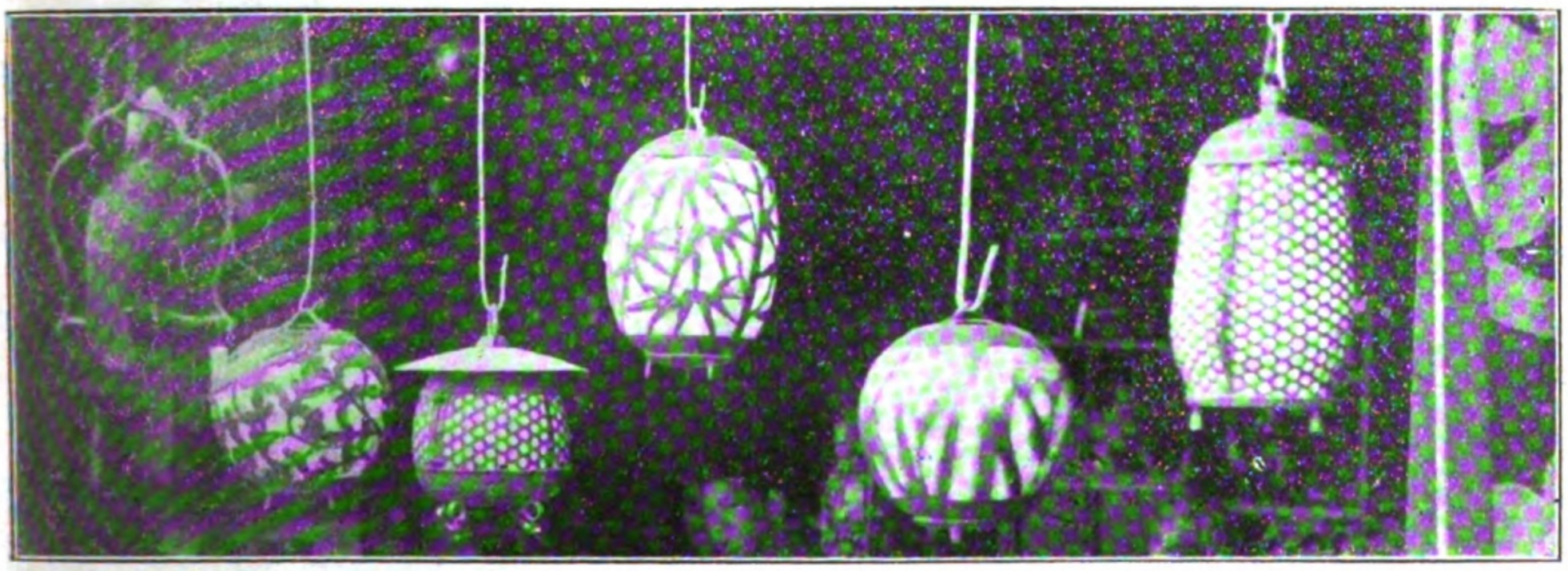
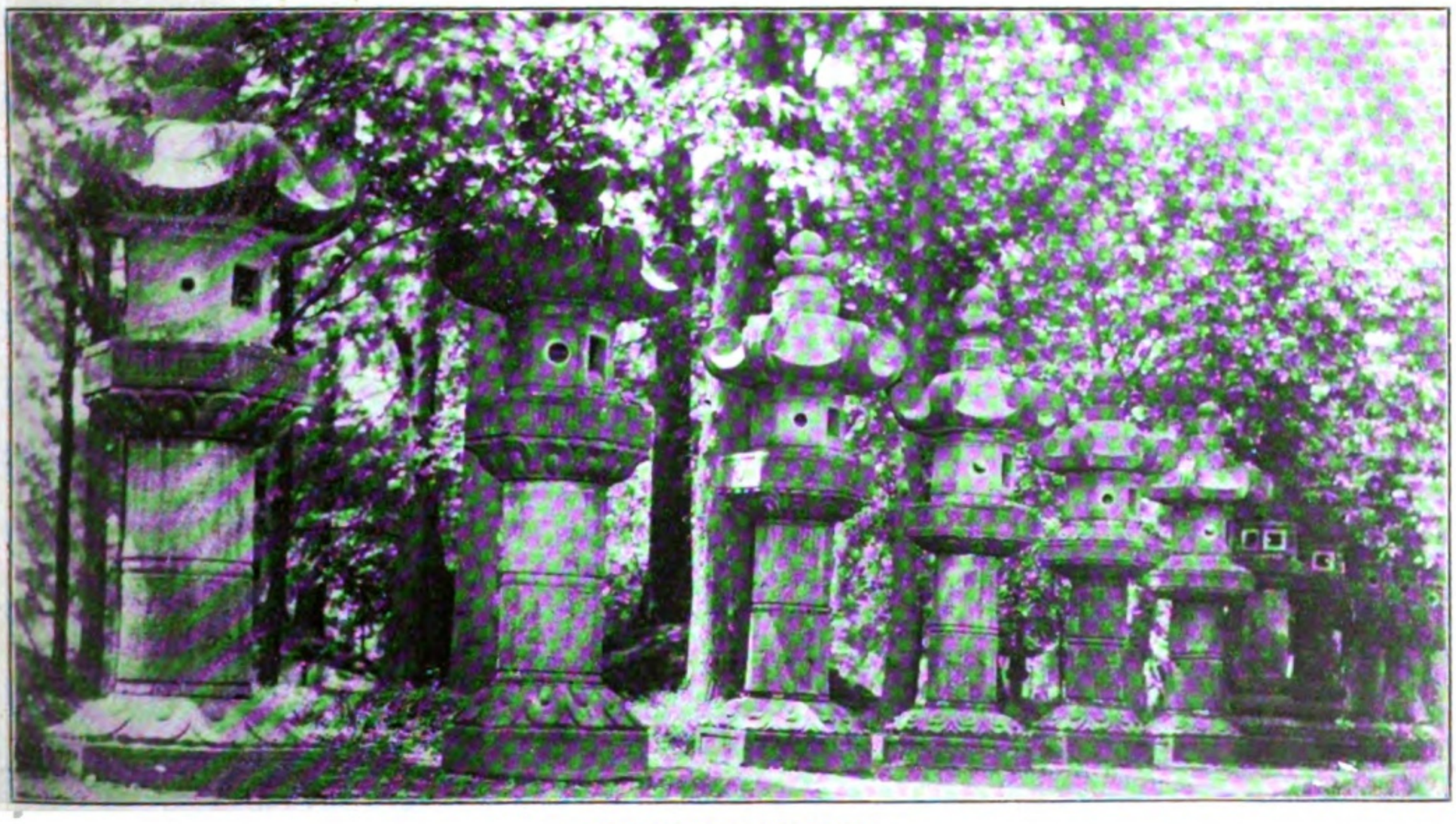


WOOD, PORCH OR GARDEN LANTERN



BRONZE AND IRON, PORCH OR GARDEN LANTERNS



STONE LANTERNS

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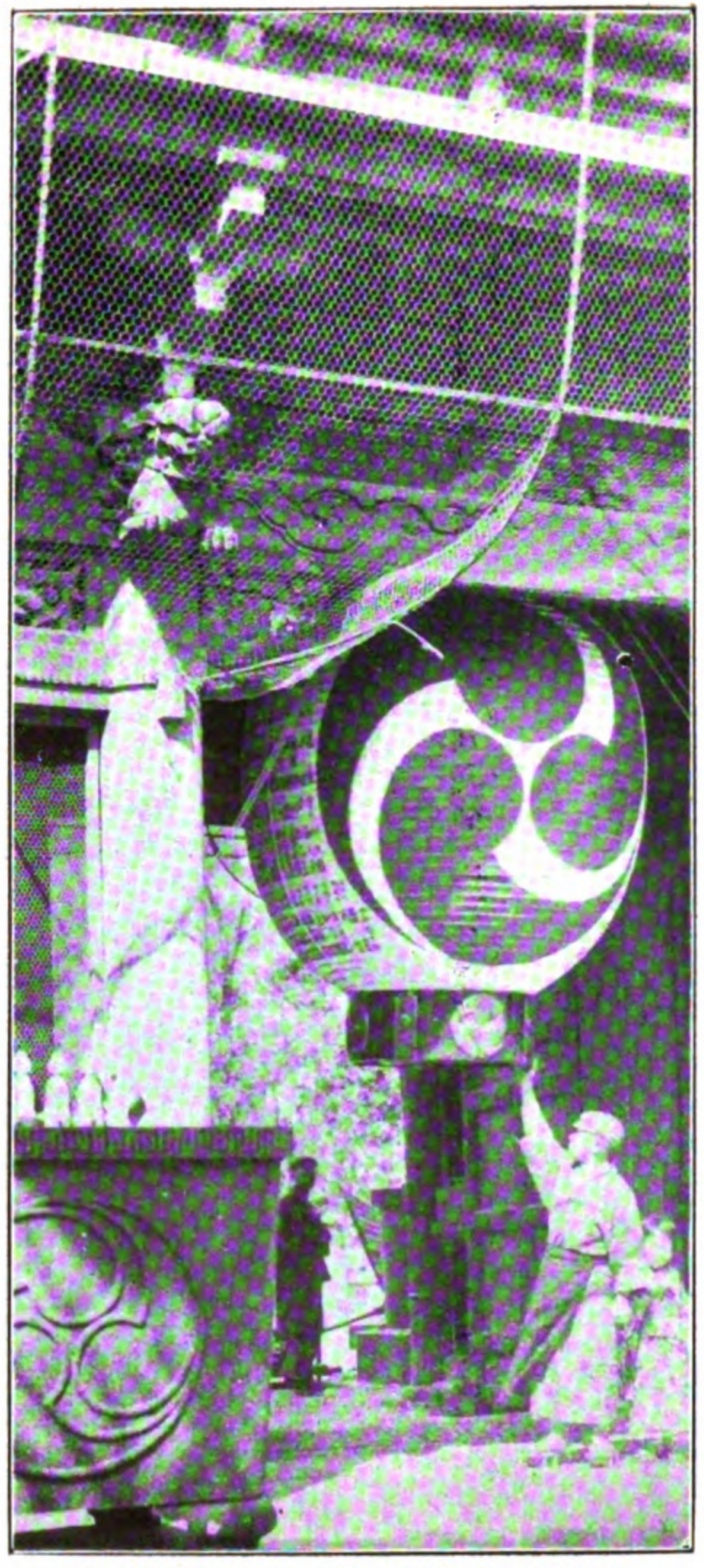
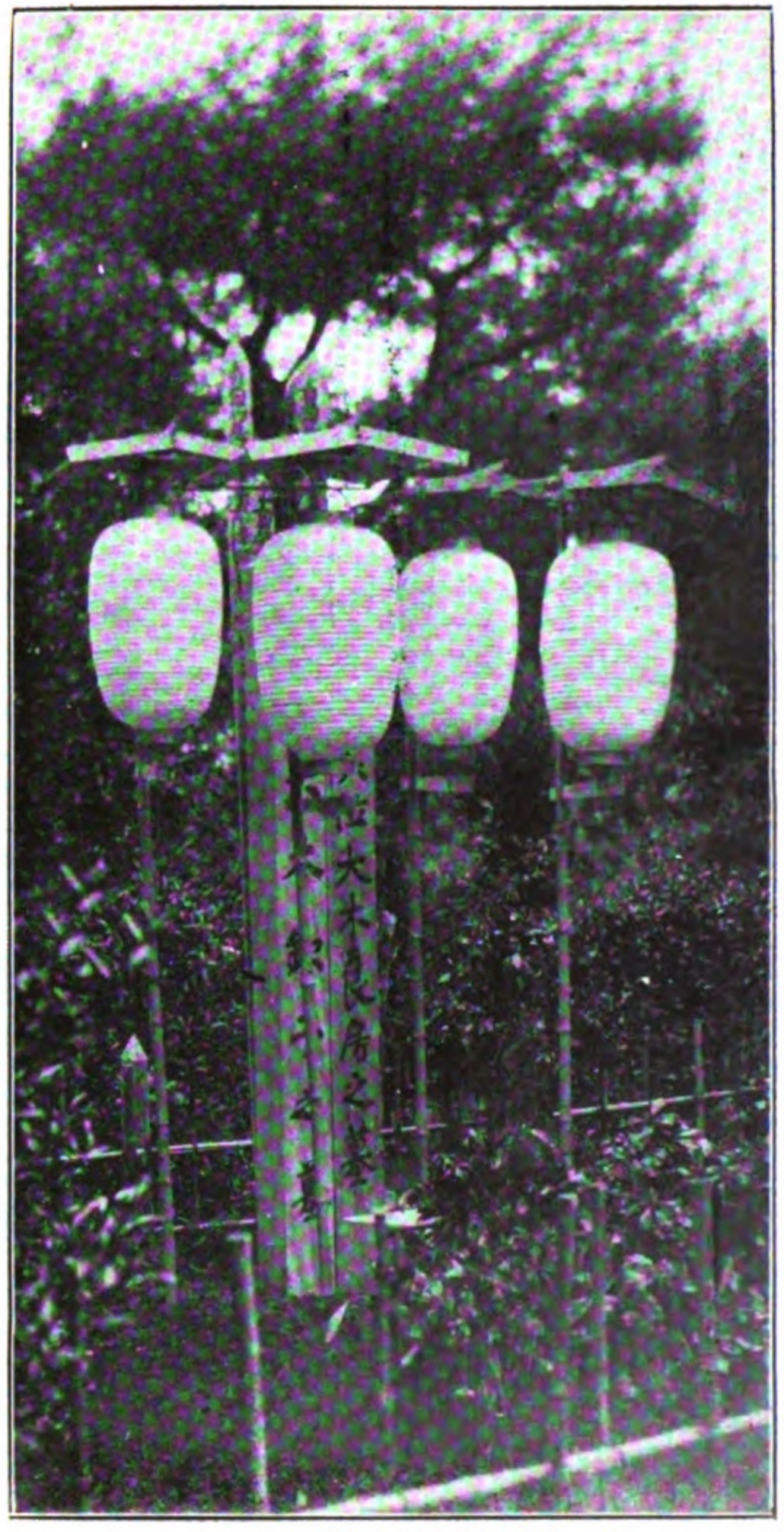


LARGE PAPER, TEMPLE LANTERN

BRONZE LANTERNS—OFFERINGS TO A SHRINE



A GRAVE AND ITS LANTERNS

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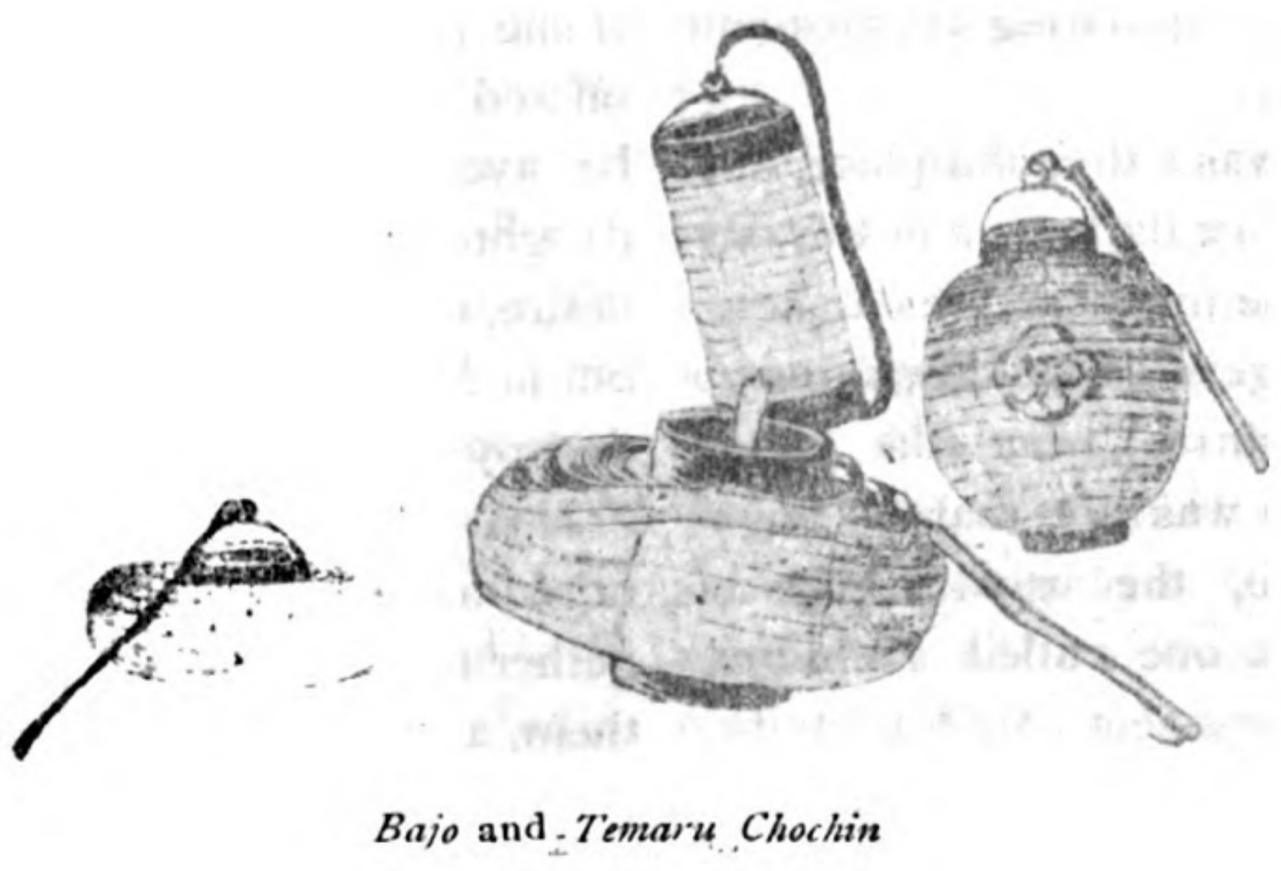
called *haze*. The candles have a hole in the bottom end which allows them to be fitted over the spike in the lantern provided to hold them. The *Gifu chochin* is an exception to this rule; it is made with a socket to take the candle in the same manner as does the Western candlestick, but is sometimes also arranged for a small lamp called *kantera*, used with or without a chimney.

Pure white paper lanterns, each suspended at the end of a pole under a little roof, are used at funerals and erected over graves then, and also at the yearly Festival of the Dead, July fifteen. All the fittings for these are of natural white wood. Similar ones are used at Shinto temples, but bear the Imperial chrysanthemum crest; these are not given as offerings but are made to order for the temple. Enormous paper lanterns also hang in Buddhist temples, sometimes at the *Nio-mon*, or Gate of Two Kings, sometimes in the main temple just under the great eaves, or within the hall of worship; they are six or eight feet in length, and with a proportionate circumference; usually red, with the crest of the temple in black or white.

The majority of these lanterns are made by small manufacturers, who employ only two or three apprentices; but there are thousands of such shops. Those made to export are made in larger quantities and at factories specially established. There is a wide range of prices, from a few cents to as many dollars, according to the size, kind and quality of fittings. The making of lanterns is still quite an industry, notwithstanding the use of electricity and gas in all the larger cities and towns, for while modern methods of lighting may take their place in houses, nothing can supplant them in the many festivals in which they play so important a part in the decoration.



Bajo and *Temaru Chochin*

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A Bold Thief and a Happy Finish

A BOLD thief presented himself at Kingsley's house (1851-1943) a wonderful event occurred at Teignmouth, in Devon, as the result of a visit paid by a burglar to the house of Mr. Thomas Kingsley. Teignmouth is a popular holiday resort on the Devonshire coast, and many well-known people have houses there. Just as the family were sitting down to dinner, they had their daughter's wedding presents displayed on the table, and the burglar, seeing a great opportunity, entered the house by the front door and took as much as he could carry. Fortunately, he was disturbed before he could get away with the whole collection, and was caught by the police.

"The daughter is the person in charge," said the Head of the Kingsley household. "This is a glorious record. Three years ago [illegible] and [illegible] the house was broken into and robbed of [illegible] and [illegible] the burglar, [illegible] was caught by the police."

"Yes," replied the daughter. "I just [illegible] and said:

"A gentleman friend is about to propose to me, and I [illegible] the burglar [illegible] the house?"

[illegible] the burglar [illegible] the house, [illegible] the [illegible] and [illegible] the [illegible] and [illegible] the [illegible] and

HAYATARO; THE FAITHFUL DOG

ABOUT the beginning of Kwanei era (1624-1643) a wonderful event occurred at Tenjinyama, in Mitsuke, a post station on the Tokaido. Tenjinyama was then a densely wooded mountain; at the present time few such remain, so that many wonderful and dangerous places have ceased to exist in the country; but in ancient times there were places where no trees had ever been cut down, where strange and monstrous beasts lived and sometimes ran out to the neighboring villages and killed the people.

Tenjinyama was a dreadful place, and the forest was very dark even in the day time. Far up the mountain was a shrine which the villagers called *Tenjin-no-ya shiro* (Tenjin shrine), but the image worshiped there was not that of Sugawara Michigane, the usual image of Tenjin, but was one called *Yanahime Tenjin.*

In the autumn of the third year of Kwa-nei, the people of Mitsuke were surprised to see a white feathered arrow fall and stand erect upon the house of a draper named Mitsuboshiya Seibee. Looking at the arrow every one thought it very strange. Just at that time a *hoin* (the name of a rank among Buddhists and *Yamabushi*) happened to pass. As the people were very ignorant they believed that whatever they could not understand, they could learn from a Buddhist priest, so they at once inquired of the *hoin*, as to the meaning of the arrow and he offered a prayer and said:

"A dreadful thing is about to happen. Is there a daughter in that house?"

"Yes," replied the draper, "I have a daughter eighteen years of age."

"The daughter is the person in question," said the *hoin*, "the god of Tenjinyama wishes to receive your daughter. If she is put into a new palanquin and offered to the god, a dire calamity will be averted; but if you grudge your daughter and refuse to grant the god's desire, a great fire will suddenly break out in Mitsuke, and every house will be destroyed. This is a divine revelation."

Hearing the *hoin's* words the people raised a great uproar, and consulted together about the matter, Seibee among them, and he said:

"If all the houses in Mitsuke should burn, it would indeed be a dreadful calamity, and we would be in danger of our lives. Although I feel pity for my daughter, I shall not spare her, but shall offer her to the god that we may escape the disaster."

Seibee and his wife grieved to think that after they, with many difficulties,

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had reared their daughter to eighteen years of age, they must now offer her to the god as a human sacrifice.

On the last day of the festival of the Tenjin god, the twenty-fifth of December, they had their daughter wear a white garment and a white sash. When she was about to leave her home in the new palanquin, attended by all the townspeople, her father said to her:

"Although you are but a lay woman, you please the god; and now that you go to the shrine to be offered to Tenjin, you must be grateful and attend upon him kindly."

She wept bitterly as she bade her parents and friends farewell, and proceeded with the multitude to Tenjinyama. They reached the shrine at two in the morning, and the maiden was offered to the god and also a libation, *miki* (wine offered to a god) and *sekihan* (rice boiled with red beans); then they gave a great shout and went down the mountain, leaving the girl to Tenjin.

The following year brought abundant harvests in the fields of the villagers and even to the entire district of Enshu, or Totomi Province, and it was rumored everywhere that the great crops were due to the fact that Seibee had offered his daughter to the god, a human sacrifice.

Near the end of October the people were startled to see a white feathered arrow fall and stand straight upon the roof of Tokubei's house. Tokubei was the headman of the village, and had a much beloved daughter, Sayo, and he and his family were in great alarm lest this should mean that she must be offered as a sacrifice on December twenty-fifth, just as Seibee's daughter had been.

A faithful man named Chuzo had served in the headman's house for many years, and hearing what had happened was much distressed that such a cruel fate seemed about to befall Miss Sayo, and he pondered deeply over it. He resolved to try and save her, and went secretly every night to the Tenjin shrine, purified his body with cold water, and kneeling before the image said earnestly:

"I pray you to save my master's beloved daughter, and I will dedicate myself as a sacrifice instead. I believe that a god would save one's life rather than take it. I pray you to reveal to me the truth."

For three weeks he prayed thus nightly, and on the twenty-first night he felt exhausted and fell asleep at the shrine. While he slept the image appeared to him in a dream and said: "A monster lives in this mountain and desecrates my shrine; but it is beyond human power to slay it; only Hayataro, in Shinshu, can destory it. I tell you because you have prayed so fervently."

He awoke instantly upon being thus informed, expressed his sincere thanks to the god, and hastened down the mountain, arriving at the village at daybreak. He went at once to Tokubei and said:

"Dear master, I have received your kindness for many years, and when I heard that Miss Sayo might be made a human sacrifice, I felt great pity and sorrow, and went up the mountain to Tenjin shrine, purified my body with cold water and prayed with all my heart that she should be saved. Last night I received a divine message saying that in the mountain lives a monster that only Hayatro, in Shinshu can overcome. So I beg you to search for Hayataro in great haste. He must be a hero who can surely save your daughter."

Hearing his speech Tokubei and his wife and their relatives were in great joy, and they admired and praised Chuzo's fidelity. The master called to-

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"Alfonzo von Stalburg, you are under arrest for high treason!" said the Jabberwock in a terrible voice.

The following week the trial began in the great hall of the castle. All the nobility of the land were present, and the room was crowded to the doors. Alice was there, too, and she felt very much frightened at the thought of being tried for high treason, although she knew very little about it.

The Jabberwock sat on the throne, with a great crown on his head and a sceptre in his right claw, and on his left were seated the twelve Jurymen. They were all writing down something on their slates, and Alice guessed that they were making notes of the trial, as she thought to herself, "I don't believe there will be any evidence at all, after all."

The twelve Jurymen were very busy writing for some time after the trial began, and Alice heard them say to each other: "I don't see any use in taking down our notes yet, because nothing has happened."

But they were mistaken, for presently the Jabberwock said: "Silence in court!" and read out from his book the following verses:

"Alfonzo von Stalburg went to town
With his friend Bill Snark.
They met a Jabberwock with eyes of brown,
And left him in the park.

"Alfonzo said to Bill Snark,
'I'll tell you what I think:
That Jabberwock with eyes of brown
Is off his drinking drink.'

"Bill Snark said to Alfonzo,
'That Jabberwock is mad;
He's had no drink since Tuesday last,
Nor yet the day before.'

"Alfonzo said to Bill Snark,
'I'll tell you what I'll do:
We'll leave the Jabberwock alone
To drink himself to stew.'

"Bill Snark he said to Alfonzo,
'That Jabberwock is blind;
He'll never see us coming,
Nor hear us if we wind.'

"Alfonzo said to Bill Snark,
'I'll tell you what I'll do:
We'll sneak behind the Jabberwock
And hit him on the head.'

"Bill Snark he said to Alfonzo,
'That Jabberwock is game;
He'll hear us coming through the wood
And kill us all the same.'

"Alfonzo said to Bill Snark,
'I'll tell you what I'll do:
We'll challenge him to combat,
And fight him man to man.'

"Bill Snark he said to Alfonzo,
'That Jabberwock is gone
Where grass is green and sky is blue,
And sun and moon and stars and dew
And chicken live on corn.'

"Alfonzo said to Bill Snark,
'I'll tell you what I'll do:
We'll travel after Jabberwock,
And kill him if we can.'

"Bill Snark he said to Alfonzo,
'That Jabberwock is dead:
I saw his head cut off with a sword,
And so I turned and fled.'

"Alfonzo said to Bill Snark,
'I'll tell you what I'll do:
We'll go to the castle of Jabberwock,
And see what we can view.'

"Bill Snark he said to Alfonzo,
'That Jabberwock is gone
Where snicker-snack his head went whack!
And now has come back on
His body, just to spite me!'

"Alfonzo said to Bill Snark,
'I don't believe it's true.'
And with a vorpal blade went snicker-snack!
He left him dead, and with his head
He came galumphing back.

"And hast thou slain the Jabberwock?
Come to my arms, my beamish boy!
O frabjous day! Callooh! Callay!'
He chortled in his joy.

'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe:
All mimsy were the borogoves,
And the mome raths outgrabe.

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"Where do you suppose they are?"

"Why, I don't know. Perhaps they've gone to Kwongli and got the old man to show them the way." And they redoubled their efforts to find the quail.

"Where is he?" asked the old man. "Why, I left him here only a minute ago."

"Left him here?" echoed Kinnamon. "Why, he couldn't walk."

"I don't know how he did it," said Lopez, "but he's gone, sure enough."

"Let us go and look for him," said Kinnamon. "He can't be far away."

"Yes," said Lopez. "Chino, quick!"

But Chino was not to be found. Search as they would, they could not find him. Kinnamon was in despair. "He will die," he said. "He will die. We must find him."

"Perhaps he has gone back to Kwongli," said Lopez. "Let us go there."

"No, no," said Kinnamon

gether the people and explained to them what had happened saying :

"We must search for Hayataro, in Shinshu, and I do not care how much I spend, even if I should become bankrupt, if I can only save my daughter's life, and perhaps others in future."

Men were chosen aud parties were sent everywhere in Shinshu. Among them were Yobee and Kinzaimon, who went to the southern part of Shinshu. When they arrived at Shimo-Iwa-machi, they went to a restaurant for refreshment and sat talking as they drank their *sake*, lamenting their failure to find any trace of the one they sought.

"It is strange," said Kinzaimon, "that with all our searching we can find no one named Hayataro."

"Yes," said Yobee, "Chuzo, skunk! I can not understand why he told his master such a thing."

An old man sat near the two, smoking tobacco. "Well," said he, "you seem to be looking for some one, who is it?"

"Yes," said Kinzaimon, "we are looking for one Hayataro, in Shinshu."

"What is he?" asked the old man.

"I think he is a fencing master, or a hero having great strength," replied Kinzaimon.

"I have lived in Shinshu just sixty-eight years," said the old man, "and I know every man here, but there is none named Hayataro; but I know of a dog by that name."

"A dog!" cried Kinzaimon, "Where is it?"

"There is a village called Akabo-mura three miles from here," said the old man, "and in that village is a Buddhist temple named Hosekizan Kwozenji, and at the temple is a very strange dog named Hayataro."

"What do you mean by strange?" asked Kinzaimon.

"It is n t a common dog," replied the old man, "and there is a strange story concerning it."

"Tell us the story," pleaded Kinzaimon, "it may be this dog we seek."

"Years ago, a wolf was seen prowling about the temple at times, and one morning the rector found her under the veranda with seven wolf-dog whelps. He thought it a strange thing and on the seventh night gave the wolf rice boiled with red beans. Not long afterwards, the reçtor dreamed the wolf came to him and said: 'I am leaving the temple now, and wish to thank you very much for your kindness.'

"'If you have a mind to express your thanks,' he replied, 'you may leave a whelp for the temple.'

"The next morning he looked for the wolf, but she was not there, and he was amazed to find that one of the whelps had been left behind."

"When he called it, it came out and ran to him wagging its tail; he named it Hayataro, and the dog grew to be very large and has always remained at the temple, though there have been several different rectors.

"Only recently Hayataro rescued a young girl who was attacked by some monster as she prayed at her mother's grave on the one hundredth night after her death, and the villagers praised the dog and call him the Honorable Hayataro of Kwozenji."

The two men wondered at the old man's narrative, and Yobee said: "We will go to Kwozenji and beg the rector to lend us the dog." And they requested the old man to show them the way. When they reached the temple they told the rector their errand and related what had happened in Tenjinyama and the information gained by Chuzo, the rector gladly consenting to let them take Hayataro. He called the dog and said:

"Hayataro, you may now go to Mitsuke and take upon yourself the important task of saving a human life. If you are successful you will no doubt be born a human being in future life. I give you the Buddhist invocation—Namu-Amida-butsu, Namu-Amida-butsu, Namu-Amida-butsu."

After thanking the rector the two men set out to return to Mitsuke with Hayataro. Other parties had already reached there reporting that no person by the name of Hayataro could be found in any place where they had been, so that Tokubei and all were overjoyed when Kinzaimon and Yobee came bringing Hayataro, and told his story.

When the last day of the Tenjin festival arrived again, Hayataro was put in a fine new palanquin made of *hinoki* and hung with *shimenawa*, and the multitude ascended the mountain with

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the palanquin as before, Chuzo among them. Arrived at the shrine, the palanquin was placed within, the lamps lighted and offerings presented. The people stood by and said: "We offer a daughter of Tokuobei, the headman of the town, obeying your order; and we pray earnestly that next year our harvest may be abundant and that there may be no evils in our village." And they clapped their hands and retired from the place.

But Chuzo remained and crept under the veranda of the shrine and prayed that monster the might be destroyed. As he prayed he heard heavy footsteps and presently the sound of breaking wood and unearthly shrieks. But the lights had gone out and he could see nothing. He knew that the monster must have come to destroy things and he trembled in fear, but he continued to pray till day dawned, wondering whether Hayataro had killed the beast, for the noise had ceased.

Chuzo was just creeping out when some of the townspeople approached and he called out to them, and told them what he had heard. They entered the shrine and found lying dead upon the floor a huge orangoutang and beside him Hayataro wounded and bleeding.

They placed him carefully in the broken palanquin and carried him back to Mitsuke, summoning a physician to attend him; but his wounds were too deep and death soon came to relieve him.

The people rejoiced that Tokubei's daughter had been saved and perhaps many others, but they were grieved that the rector's fine dog had been killed, and they decided to transcribe the *Dai-Hannya* (Buddhist sacred books) with his blood and say prayers for Hayataro forever. And when the *Dai-Hannya* was written they carried it to the rector and told him the sad tale and he said: "Ah! Hayataro, you have done well, as I might have expected of you." And a sepulcher was built for him, and the *Dai-Hannya* held as a treasure in the temple to this day.

Translated from the Japanese

By SHINSHU YOKOYAMA

FROM THE JAPANESE PRESS

AN ALIEN CREED

AN interesting discussion that has been going on in the columns of the *Advertiser* for several days past seems to have aroused the attention of some of the Japanese subscribers and others who read the journal. One of the writers says it must be decided by the Japanese people themselves whether or not Mahomedanism will be accepted by the nation at large. Some of the readers have commanded me to reply that they nave no need for another foreign religion. Christianity, Buddhism, and Shintoism are the three accepted forms of faith. As every body knows, the last mentioned cult is a product of the native soil, partly founded on nature-worship and partly on ancestral worship. Its simplicity and unsophiscated dogma hold up the mirror, as it were, to the mental working of the Japanese as a race. And if they have not evolved any serious or elaborate form of religion, they are also tolerant of any faith, and will not object to propaganda of any alien religion. Whether a man be Christian, Buddhist, or anything else, he stands on exactly the same basis as others. At the same time, if Buddhism holds sway over the

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FROM THE JAPANESE PRESS

AN ANCIENT CREED

A RECENT discussion that has appeared on in the columns of the Mainichi Shimbun between Buddhist and Christian disputants has brought to light the fact that there are still in Japan people who call themselves followers of Jesus, but who have never been baptized, and who have never had the slightest connection with any Christian church or mission. Some of the readers of the Mainichi have commended me to reply that there people are Nestorians, and that their religion was introduced into Japan in the seventh century. Others say that they are descendants of the Greek Church, which was established in Japan in the thirteenth century, and which was destroyed by the persecutions of the Shogunate. Still others say that they are the remnants of the Roman Catholic Church, which was established in Japan by the Portuguese Jesuits in the sixteenth century, and which was destroyed by the persecutions of the Shogunate in the seventeenth century. All these theories are wrong. The people referred to are the descendants of the Christians who were driven into the mountains of Amakusa (three-hundred square miles) and the islands of Goto, off the west coast of Kiushiu, by the persecutions of the Shogunate in the seventeenth century. And when the Christians were driven out of Amakusa they carried with them their religion, which they had received from the Portuguese Jesuits, and which they have preserved in secret for two hundred and fifty years. They have no connection with any Christian church or mission, and have never been baptized. They have no priests, and have never had any. They have no churches, and have never had any. They have no knowledge of the Bible, and have never had any. They have no knowledge of the Bible, and have never had any. They have no knowledge of the Bible

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...LLETRAKA AVA COMMERCE

...EDUCATION INTELLIGENCE

...LION SOCIETIES

The official organization of the Jew-
ish people was completed in 1776 by
the establishment of the Sanhedrin,
which met daily in the Chamber of
Hewn Stone, adjoining the Temple
at Jerusalem. The Temple could
be entered by a flight of fifty steps
from the court of the Gentiles. The
Sanhedrin consisted of seventy-one
members, who sat in a semicircle
so as to see each other's faces.
Before them sat three rows of schol-
ars, distinguished for learning and
piety. Three rows of students sat
behind these scholars. As soon as
a vacancy occurred in this council
by death, the highest student in the
row next to the vacancy took the
seat, and the rest moved up. Every
member had to be married, and
none could be appointed who was
childless. Besides the seventy-one
members, there were two scribes,
who recorded the votes, and two
officers, who stood at the door to
execute the sentences of the court.
The Sanhedrin met daily, except
on the Sabbath and feast days.
Its sessions were held in the Hall
of Hewn Stone, which was built
on Mount Moriah, for the Jerusa-
lem Temple. The Sanhedrin met
in the morning, and sat during the
daily sacrifice, which was offered
at nine o'clock. It then adjourned
to the afternoon sacrifice, at three
o'clock, and sat till evening. It
could not sit at night, nor on the
Sabbath or feast days. It could
not meet in any house adjoining
the Temple, for fear that some im-
pure person might enter. It could
not meet in any place but the Hall
of Hewn Stone, for that was the
largest room in Jerusalem. The
Sanhedrin could not sit on the
Sabbath or feast days, nor on the
day before the Sabbath or feast
day, lest the trial should last into
the Sabbath or feast day. It could
not sit on the day before the Sab-
bath or feast day, lest the trial
should last into the day before the

masses to-day it is due to the excellent teachings and the marvellous subtlety with which it renders itself pliable to philosophical exposition and application. As regards Christianity, it must be said to be in an experimental stage as yet, and how long it will take to become grafted on the Japanese character no one can tell. Still it is growing. Especially when it is Japanised, its growth will be quicker and more natural.

There is a simple fact that must not be lost sight of, when examining the historical data as to the conditions under which the two foreign religions were introduced to Japan. It is the fact of both Christianity and Buddhism having come from the countries that were enjoying at the time, or are even now possessing a higher state of culture than Japan. As water gravitates towards the lower region, the two alien faiths found their way to this country and established themselves without encountering serious obstacles, except in the case of Christianity, which, for political reasons, was tabooed in the early days. Burning of churches, a little bloodshed, and a local insurrection are the historical evidence of those days. Instead of Christianity and Buddhism, if Mahomedanism were brought to Japan from a country, or countries avowedly higher than Japan in point of culture, or organization, and professed by finer races, who could impress upon the Japanese their examples and achievements, it might succeed. As it is, Mahomedanism coming from a land or a race with whom the Japanese have nothing in common, or, at least, their present organization being higher than in the land where the faith is professed, there is absolutely no chance of its ever gaining a foothold in this country. There may be a number of men, who, for sake of scholastic investigation, might try the faith. As for fire and sword inspiration Japan has enough of her own, *Bushido* supplying all she needs. In fact, its tenet inspires patriotism, not fanaticism, and in sober moments it lays an excellent code of conduct for men. Polygamy or plurality of wives is impossible under it.

Christianity has its cachet of European gunpowder and steel, very formidable. Buddhism has calm contemplation instead. It has particular fascination for the oriental mind, and is an Asiatic religion for Asia. However, young Japan wants to know everything that is offered her, and the lengthy discussion on the subject of the Islamic propaganda was not in vain. *Japan Advertiser.*

BUDDHA'S TEARS

Ryosui Matsuo, aged sixty, abbot of the Junsei temple in Kaminiikawagori, had words with Ryoshu Shinbochi, aged twenty-one and probably one of the former's disciples. In the end, a severe scolding was meted out to the latter, who wished to devise a means of vengeance, as to raise his fists at his venerable old teacher the young priest would not do. So, as a means of giving vent to his indignation, the youth dealt a severe blow on the head of a wooden image of Gyoki *Bosatsu*, who is the patron saint of the temple. To the great astonishment of Ryoshu, the wooden image shed tears. The strange story soon went from mouth to mouth and it is reported that the credulous folk, young and old, go on a visit to this temple by thousands every day and themselves shed tears of reverence and gratitude, worshipping this miraculous image from a distance.

LITERARY AND COMMON EDUCATION INVESTIGATION SOCIETIES

The official organization of the Literary Society was published in Wed-

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nesday's *Official Gazette* together with that of the Society for the Investigation of Common Education. The Chief of both Societies is to be the Vice-minister of Education and its membership includes a number of renowned literati, scholars, educationists and journalists, whose appointment was made the same day. The Literary Society has as its object the investigation of matters connected with art and literature, while the the Common Education Investigation Society investigates and considers the matters relating to common education, both societies being placed under the superintendence of the Minister of Education.

The Yorodzu Choho.

THE JAPAN WHITE CROSS SOCIETY

With a view to checking the spread of consumption, the Japan White Cross Society will be established by leading doctors in Tokyo. The new organization will give medical treatment to patients free of charge, and in the course of time the Society will establish charity seclusion hospitals throughout the city. One of the promoters observes that the number of cases of the disease is yearly increasing and unless some steps are taken to check this tendency the consequences will be serious. Official returns show that the number of deaths through the disease was 55,096 in 1897, and 65,993 in 1902, and 76,061 in 1905. It will be seen that consumption causes the greatest number of deaths and as long as this terrible disease is not stamped out, the nation will be unable to successfully compete with Western countries in every branch of work. A society of this kind is therefore greatly welcomed by the nation and we wish every success to the new undertaking.

The Yominuri Shimbun.

FOREIGN POPULATION

In 1905, there were 3,221 foreigners, in Kobe, but in 1910 only 2,919, a loss of 302; whereas in Yokohama quite the reverse is shown. In 1905 there were 8,308 foreign residents, and in 1910 the total was 9,923, a gain of 1,615, which would not strengthen the belief of some observers that Kobe will in time become the leading port in Japan in regard to foreign trade.

Yokohama's total population is also increasing each year. The increase in the Japanese and foreign population is shown in the following table:

	Japanese	Foreigners.
1907...	378,884	9,209
1908...	392,870	9,588
1909...	407,432	9,946
1910...	419,630	9,923

The various nationalities are registered as follows:

	1907	1908	1909	1910
British	1,466	1,533	1,572	1,590
American.	725	780	822	813
German ...	369	385	423	436
French	204	203	243	258
Chinese ..	6,944	6,109	6,280	6,217

COUNT OKUMA ON WOMAN'S EDUCATION

The sage of Waseda has made a lecture tour in Kwansai districts for the cause of female education in Japan. Before a large gathering at the Civic Forum in Osaka, the Count delivered a long speech dwelling upon the necessity of giving to the gentler sex the same standard of education as is given to men. He ridiculed the conservative idea of education which seems to be entertained by the educational authorities.

The Yomiuri Shimbun.

WILL THE YOSHIWARA BE RECONSTRUCTED?

The question as to whether the Yoshiwara should be reconstructed or not is

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KAISER THE // KOCH THE

Die Fortsetzung Folgt

Der Kaiser // Koch ist ein Spiel für 3 bis 5 Personen ab 10 Jahren. Es wurde von Wolfgang Kramer und Michael Kiesling entwickelt und 2008 bei Ravensburger veröffentlicht. Die Spielregeln sind in 4 Sprachen verfasst, darunter auch Deutsch.

Spielmaterial

- 1 Spielplan
- 5 Spielfiguren
- 5 Übersichtstafeln
- 5 Sichtschirme
- 1 Würfel
- 1 Spielanleitung

Spielvorbereitung

Der Spielplan wird in die Tischmitte gelegt. Jeder Spieler wählt eine Spielfigur und stellt sie auf das Startfeld seiner Farbe. Jeder Spieler erhält außerdem eine Übersichtstafel und einen Sichtschirm, den er vor sich aufstellt. Die Spielfiguren werden auf das Startfeld der Zählleiste gestellt. Der jüngste Spieler beginnt.

Spielziel

Ziel des Spiels ist es, möglichst viele Punkte zu sammeln. Dazu muss man Gerichte kochen und diese an Gäste verkaufen. Wer nach 10 Runden die meisten Punkte hat, gewinnt das Spiel.

Spielablauf

Der Spieler, der zuletzt gekocht hat, würfelt mit dem Würfel. Die Augenzahl gibt an, wie viele Felder er seine Figur ziehen darf. Es darf auch ein Feld weniger gezogen werden. Es darf aber nicht ausgesetzt werden. Die Figur muss immer in Pfeilrichtung gezogen werden. Es darf nicht rückwärts gezogen werden. Es darf auch nicht mehrmals über dasselbe Feld gezogen werden. Es darf auch nicht über das Startfeld gezogen werden. Es darf auch nicht über das Feld gezogen werden, auf dem bereits eine andere Figur steht. Es darf auch nicht über das Feld gezogen werden, auf dem bereits eine andere Figur steht. Es darf auch nicht über das Feld gezogen werden, auf dem bereits eine andere Figur steht.

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SOCIALISM

(CONTINUED)

By Signor Enrico Ferri

(Professor of Criminal Law at the University of Rome, and Member of the Italian Parliament)

Socialism is a doctrine which has for its object the reconstruction of the present social system in accordance with the principles of justice. It proposes to itself the task of substituting for the present system of individualistic production, which is based upon competition, and which, as it is said, is the cause of all the evils of modern society, a system of production which, based upon the principle of association, shall be able to secure to all the benefits of civilisation, and to remove the present inequality in the distribution of wealth, which is the cause of the misery of the majority of the people.

Socialism, therefore, is not merely a party question, but a question which affects the whole of society, and which can only be solved by the whole of society. Every attempt to solve it by means of class legislation, or by the violence of one class against another, is destined to failure. Socialism is not a question of wages, or of the hours of labour, or of the relations between employers and employed, although it includes all these questions. It is a question of the whole social organisation, which can only be solved by the whole of society.

The Socialist movement has not been confined to any one country, but has manifested itself in all the countries of Europe, and even in America. It has taken different forms in different countries, according to the different conditions of each country, but it has always had the same character, and has always been directed to the same end. The Socialist movement is not the result of the will of any individual or of any party, but is the result of the economic development of society, which has created the modern proletariat, and has forced it to struggle against the bourgeoisie. It is a movement which, like all great movements in history, has had its martyrs and its heroes, who have given their lives for the cause, and who have been persecuted by the governments of the day, and by the classes which profited by the existing order of things. In order to understand the Socialist movement, it is necessary to study its origin and its development, and to examine the causes which have led to the formation of the Socialist party, and to the spread of Socialist ideas among the working classes.

The Socialist party is the result of the economic development of modern society, and of the contradictions which that development has created between the capitalist class and the proletariat. The Socialist party is the party of the working classes, which has arisen spontaneously from the ranks of the people, and which has been recruited from the manual workers, the peasants, the artisans, the small employers, the shopkeepers, the professional classes, the men of letters, the students, and the intellectuals generally. It is a party which has been formed by the people, and which is composed of the people. It is a party which has been created by the working classes, and which is composed of the working classes. It is a party which has been created by the proletariat, and which is composed of the proletariat. It is a party which has been created by the workers, and which is composed of the workers. It is a party which has been created by the masses, and which is composed of the masses. It is a party which has been created

absorbing the interest of the public at present. It is asserted that the licensed quarter should be reconstructed as it is an important factor in stopping the spread of diseases. Some educationists and religious men, however, advocate its abolition on the ground that the existence of the quarter affects the national prestige. It is maintained that it is quite unpardonable from an ethical standpoint to allow a licensed quarter to exist. Such a quarter may serve to check the spread of disease to a certain extent, but the evils it produces are far greater than the benefit.

Mrs. Yajima, an eminent educationist, has sent a petition to Baron Hirata, Minister for Home Affairs, praying him for the abolition of the Yoshiwara quarter, taking the opportunity of its having been destroyed.

The above views represent both sides of the question, and while we admit that the opinions pro and con have some truth we can say that Mrs. Yajima's petition, will not be realised for the time being.

The *China Weekly Record* has the following to say in regard to this question :—

In Japan the great fire in Tokyo during which the Yoshiwara, the largest licensed quarter in Japan was entirely destroyed has caused much interest. The Yoshiwara was one of the show places of the capital as well as its greatest sore spot and it will be a matter of great satisfaction if the present destruction of the quarter may lead to the ultimate giving up of the present system of managing the social evil in Japan.

The Yomiuri Shimbun.

A JAPANESE GLOBE-TROTTER

Hambei Suto, aged thirty-one, a native of Iwate Prefecture, is going to start on a round-the-world tour without a *sen* of traveling expenses. In order to test the capacity of his shanks' mare, he left his native place on April 28th for Tokyo. He walked as many as thirty *ri* every day and without stopping on the way he arrived in the capital in just eleven days. He showed not the least sign of fatigue on his arrival in Tokyo. He is now going to leave the capital via Shinano, Kai, Kyoto, Osaka and Kobe ; he will take a steamer from Bakan for Chosen. Thence he will traverse all Europe and then cross over to America.

The Yorodzu Choho.

GOVERNMENT AND SOCIALISTS

The recent anarchist plot has been a jar on the nerves of the Japanese people, specially of the official class. The Home Authorities, with a view to putting an end to the existence of men like Kotoku, are desirous of drawing a clear line of demarkation between them and the milder class of Socialists. The Government will not bother any one if he wants to make a study of Socialism in the purely scientific spirit. In this connection, the rumor that obtained currency recently to the effect that the police will provide a special book to record the names of would-be Socialists finds no existence in fact. On the other hand it is stated that they will be given a freer hand to pursue their study.

Nevertheless, it is quite possible that the lower myrmidons of the law may misunderstand the intention of the Government and put undue pressure upon these harmless students. To lessen such occurrence, if unable to fully do away with it, the recent conference of provincial police chiefs which was conducted in the Home Department endeavored to find a way to distinguish between the violent and the mild Socialistic advocate.

Japan Advertiser.

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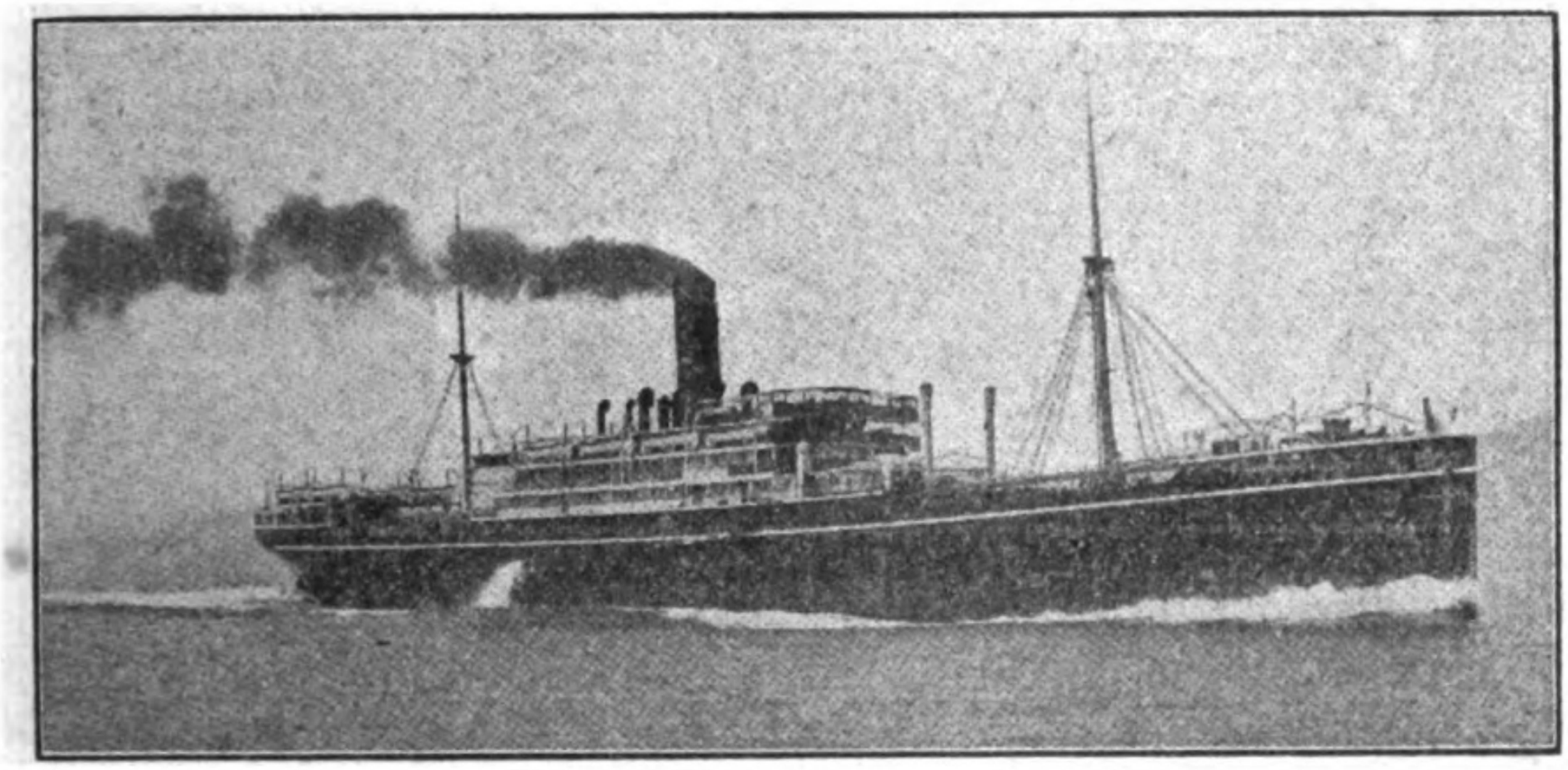

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

JUNE
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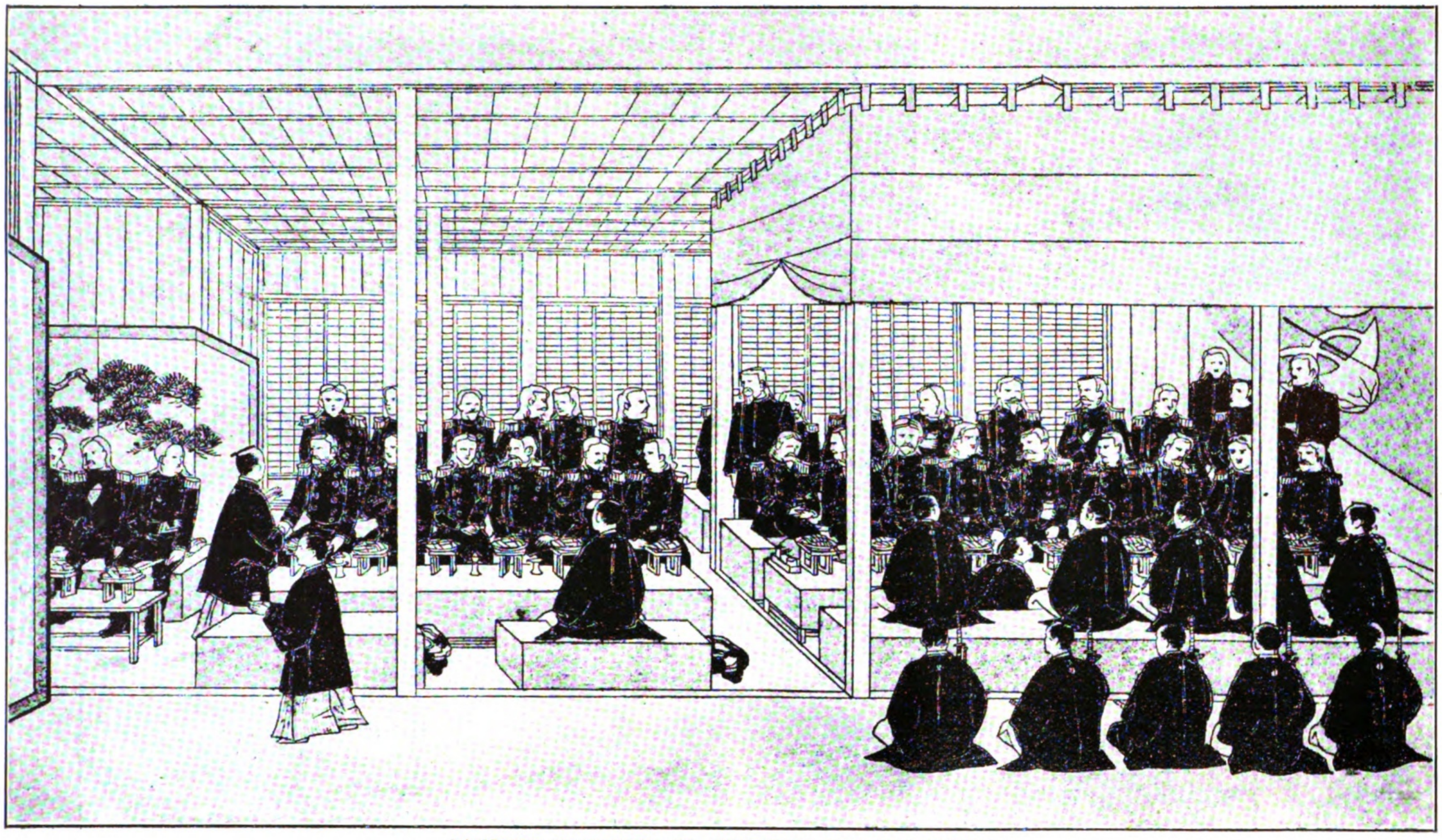

BANQUET TENDERED TO PERRY BY THE SHOGUNATE

(From a Japanese Drawing)

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THE JAPAN MAGAZINE

VOLUME TWO JUNE 1911 NUMBER TWO

THE ABANDONMENT OF CONSULAR JURISDICTION IN JAPAN

By YEIJIRO NAKATSUKA, M. DIP., D. C. L.

Part I

THE Empire of Japan, being compelled by force of circumstances, entered into the community of nations without the knowledge of international etiquette or the commerce of the world. The forced treaty stipulations deprived her of tariff-autonomy and imposed on her the yoke of consular jurisdiction. To remove these financial and judicial impediments, she entered upon prolonged and difficult negotiations. The world, however, became aware of her sweeping progress and her autonomy. At length, the struggle came to an end and she won her case. It was toward the close of 1894 that the English-speaking nations signed the revised treaties which went into operation in 1899. Other nations respectively followed them. Consequently, the privileges of consular jurisdiction enjoyed by citizens or subjects of the treaty powers were absolutely abolished, and thereafter the Japanese Government assumed such jurisdiction.

The object of this paper is threefold:

1. To show under what circumstances, and how consular jurisdiction was inaugurated in Japan.

2. To point out the defects of this institution.

3. To give the cause which led to and the steps taken to bring about the abandonment of this institution.

An effort has been made to present faithfully the facts upon which arguments have been based. However it has been deemed best not to include a review of the diplomatic events which have not a close relation to this subject, though they may be important as a part of the diplomatic history of Japan.

[Editor's note.—This article will appear in three parts embracing the following: Part I. Introduction; How Consular Jurisdiction was inaugurated in Japan. Part II. Diplomacy of the Shogunate; Defects of Consular Jurisdiction. Part III. Movement for Treaty Revision; Diplomatic Victory of Japan.]

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ORIGIN AND DEVELOPMENT OF CONSULAR JURISDICTION

As Dr. Stubbs remarks in the preface to his work on the English Constitution :—

"The roots of the present lie deep in the past; and nothing in the past is dead to the man who would learn how the present comes to be what it is." It is always a most interesting part of historic inquiry to search out the very earliest sources. Now let us trace back the origin and development of consular jurisdiction, just before we enter upon the discussion how this institution came into existence in Japan.

It is considered by some writers that the starting point of this jurisdiction dated back to the treaty made between Emperor Charlemagne and Kaliph Haroun al Raschid. According to this treaty kings of France have claimed, from the ninth century, the guardianship to the Holy Place at Jerusalem. At any rate, after the crusades, with the growth of commerce, Christian nations, especially the Italians, began to establish themselves for the purpose of commerce in the Levant, whose standard of law and morals differed from their own countries. Naturally, in order to protect their interests and to decide their disputes, they had appointed an officer from among themselves.

When the commercial relations became complicated and its operations in foreign ports began to involve national interest, the government assumed the privilege to appoint consuls or national agents. Their functions were not only to watch over the commercial interest but to administrate the law of their own countries over their own people. "At that time," Hon. John Foster says, "their functions were largely of a judicial character, the name being traced back to the Roman Consuls."

At one time, this practise had been general throughout Europe, and it became the origin of the present commercial or consular courts in France, Italy, and Spain. But, the judicial power of consuls was withdrawn in all Europe except non-Christian countries, when the system of territorial law had become necessary to allay the conflict of personal laws.

In the Ottoman Empire, the system of consular jurisdiction came to be established by the treaty concluded between King Francis I. and Sultan Sulerman I., in 1535. England secured the same concession from Mahmud IV., in 1675, and other nations successively followed.

The American and European nations extended similar privileges, by treaty stipulations, to Borneo, China, Korea, Japan, Madagascar, Maskat, Morocco, Persia, the Samoan Islands, Siam, Tripoli, and Tunis.*

HOW CONSULAR JURISDICTION WAS INAUGURATED IN JAPAN

Tidal waves of Western civilization at last dashed into the cave of the Eastern hermit, and washed off its long sealed door. It was in the summer of 1853, that Commodore Perry made his advent to Uraga, Japan, with war ships in port to open those gates of exclusion.

To her surprise, he declared that he brought a letter from the President of the United States of America, and that

*U. S. Consular Regulations, paragraph 93, 1896.

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he wished to deliver it to the sovereign of Japan. The letter stating the desire to establish friendship and intercourse between the two nations, was received by the *shogun*.

The *shogun's* response to this was that it required an opportunity for careful deliberations, and that he should be definitely answered only after mature considerations had been made. The Commodore loosened his anchor, leaving word that he would come for the answer the next spring. Under these circumstances, again he entered Japanese waters. The sailor-diplomat was crowned with diplomatic triumph, and the Treaty of Amity and Commerce between Japan and the United States was negotiated and signed, March 31st, 1854.

In accordance with the eleventh article of this treaty, Towsend Harris, the appointed Consul General and afterwards Minister Resident, established his residence at Shimoda, in 1856. On February 28, 1857, he demanded that Americans committing offences in Japan should be tried by the consul and punished, if guilty, according to Japanese laws. "To my great and agreeable surprise," Towsend Harris says, "this was agreed to without demur.* In 1858 the complete treaty of Amity and Commerce between Japan and the United States was concluded, which was followed by Great Britain, France, Holland and Russia in the same year. These respective treaty stipulations inauguratad consular jurisdiction in Japan. The sixth article of the treaty with the United States provides as follows:

"Americans committing offences against Japanese shall be tried in American consular courts, and when guilty shall be punished according to American Law. Japanese committing offences against Americans shall be tried by the Japanese authorities and punished according to Japanese law. The Consular Courts shall be open to Japanese creditors, to enable them to recover their just claims against American citizens, and the Japanese courts shall in like manner be open to American citizens for the recovery of their just claims against the Japanese."

Sub-section 2 of the fifth article of the treaty with Great Britain states:—"British subjects or citizens of any other country shall be tried and punished by the consul or other public functionary authorized thereto according to the law of Great Britain." A similar provision is to be found in the fourth article of the same treaty as to all questions arising with British subjects with regard to rights of persons and property.

The draft of the above treaty was written by Towsend Harris. It was "against his conscience," but under the circumstances of the time, it was the best arrangement that could be made.

Consular jurisdiction to this time, was limited to criminal and commercial matters, but the treaty of 1869, with Austria-Hungary even gave concession of civil jurisdiction. The fifth article of this treaty provides that: "Suits between foreigners and Austro-Hungarian subjects in Japan where the latter are defendants, shall be exclusively determined by the Austro Hungarian Consuls." And these treaty privileges became operative at once in respect of all other treaty powers under the most favored nation clause.

* Griffis' *Towsend Harris*, p. 124.

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ON EVE OF PERRY'S ADVENT

Strangers often wonder over the new structure in New Japan with little knowledge of the ground-work of Old Japan. To build solid it is requisite to dig deep. Otherwise the structure would not stand through storms and earthquakes. It should not be forgotten that the last forty years' construction in Japan was built on the ground-work of centuries. Right here, you may raise questions. Then what is the ground-work of which you speak? Why did Japan march with such an ample stride? Why did she digest the Western civilization in such a short time? Are there any underlying facts? To answer these, of course, it should be mentioned that one of the great traits of Japanese character is to adopt, without hesitation, a new system and a higher law if they think it beneficial for the country. But let us stop a moment to consider the time prior to Perry's advent.

The feudal government of the Tokugawa regime inaugurated the reign of peace which lasted for almost three hundred years. The necessity of large political aggregates is to prevent constant warfare, because one of the first elements of civilization is peace. In fact, under the long tranquility of the feudal government, Japanese civilization naturally developed. Learning revived; the conditions of social life improved; social refinement was cultivated; and artistic talent attained its climax. Furthermore, political instinct gradually developed under a peculiar system of local government. The mightier pen even began to attack the mighty sword of the Shogunate. This social and political training became a corner stone on which the New Japan was erected, and they enabled it to accomplish the wonderful task of 1868, of which I shall speak later.

Now, allow me to turn your attention to foreign intercourse under the feudal government. Our communication with Korea and China began in the early period of our history. The Europeans who first made their appearance on the shores of Japan were Portuguese. It was in the year 1541, and after that, we engaged in trade with them. They were followed by the Dutch in 1600, and by the British East India Company in 1613. After that commercial intercourse was carried on with Europeans.

With us, the sixteenth century was an age of great sailors: voyages of trade, discovery or piracy had been made to India, Siam, the Philippines, Southern China, the Malay Archipelago, and even Japanese Quarters were established in Siam.

When the European nations began a struggle for Colonial Empire, we played the same act on the Eastern stage. We had several men who attained great distinction like Drake, Hawkins, and Frobisher, but we lacked a Cromwell whose Navigaton Act of 1651 gave a heavy blow to Dutch shipping trade; we had neither a Stanhope, whose diplomacy pursued commercial and colonial advantages, nor a Walpole, whose Pacific policy and new diplomacy of commerce established English commerce. The Christian missionary came with merchants. Intrigue and political intermeddling of the missionary caused the high handed measure of the Shogunate to root them out. At last the Christians appealed to arms against the Shogunate in 1637 — just two years after the beginning of the French period of the Thirty Years' War, (1618-1648). After this insurrection, the policy of exclusiveness and inclusiveness was dominated by the *shogun*. He did not only exclude foreigners, but also prohibited Japanese leaving their country; even interdicted the building of ships above a certain tonnage.

We then remained shut out from what are called civilized nations, except from the Dutch. The Dutch were permitted to continue their commerce on two grounds: first, they warned the *shogun* that the Portuguese King was preparing to give assistance to the Christian insurgents, and during this war, they did faithful services to the *shogun*; second, they consented to remain within certain limits of the country under severe restrictions.

(*To be continued*)

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COMMODORE PERRY

TOWNSEND HARRIS

PERRY MONUMENT, URAGA

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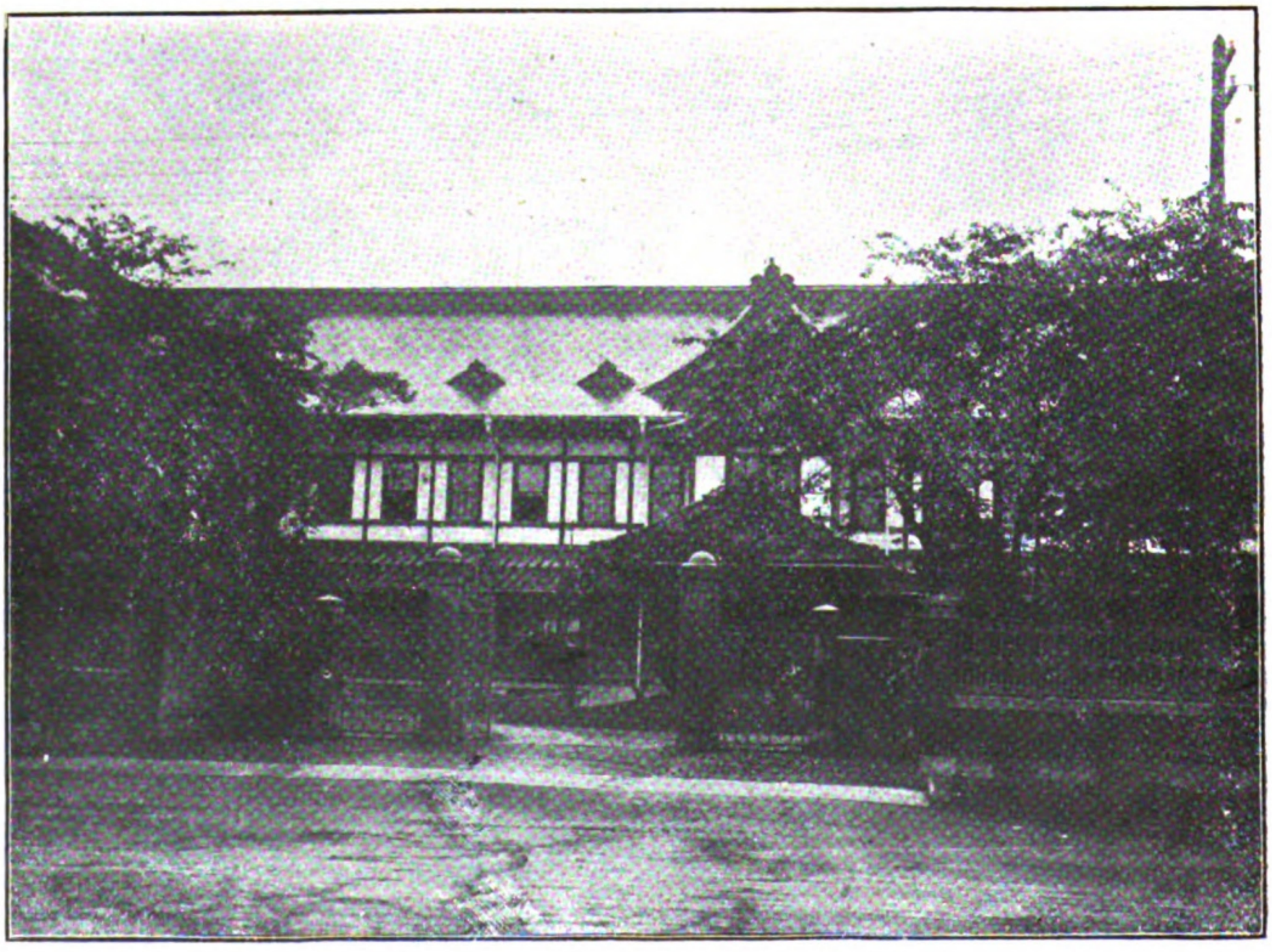

TOKYO AGRICULTURAL AND INDUSTRIAL BANK

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JAPAN'S BANKING SYSTEM

NOT until the reign of Emperor Kenso (485–487 A.D.) is mention made of currency, in Japanese history claiming a beginning more than a thousand years before that time, during which the barter of necessities constituted the only mode of exchange. Gold coinage was first ordered by Toyotomi Hideyoshi (1556–1598); these were small coins called *koban*, and the large ones, *ōban* were issued by the first Tokugawa *Shogun*, Ieyasu. Copper coins came into existence during Iyemitsu's time (1625–1650) and were in circulation until quite recently. Paper currency was not issued by the central government of that time, but various clans made use of it among their respective adherents, but this was forbidden by the *Shogun* Government, in 1707.

During the Tokugawa regime a system of money transference between Osaka and Yedo (Tokyo) was inaugurated in which a guild of firms was engaged, each firm being required to have a paid up capital of one hundred pieces of silver, and a similar arrangement existed between Fukushima, in northern Japan, and Kyoto. Money changers were established in Osaka as early as 1634. *Kitte*, or drafts were used in Yamato Province during the fourteenth century and continued subsequently, being licensed by the Tokugawa Government and introduced into other localities.

The *daimyo* of the Tokugawa period secured their income from the products of their various domains, the taxes levied upon the people consisted chiefly of rice and a few manufactured articles. These were taken to Osaka, the commercial emporium of the Empire, and sold, the expenses, both public and private, of each clan being paid from the proceeds belonging to it, and only the amount absolutely necessary for current expenses being remitted to the respective provinces, the major part of the means being hoarded in Osaka, that being the central market for all buying and selling. Surplus products were stored in Osaka warehouses, and surplus gold was sealed in boxes containing *koban* to the value of five thousand dollars. Such were the pre-Meiji conditions.

After the Restoration, it was found desirable to establish the banking system of the West, and the late Prince Ito, then (1870) in the Department of Finance, was sent to America officially to investigate matters connected with financial administration. During the course of his work there, he sent to the Japanese Government a copy of the National Bank Regulations of the United States, accompanied by a memorial from himself, dilating upon the importance of the subject. The establishment of National Banks based upon the United States' System was decided upon, and in the following year, 1872, banking regulations were promulgated.

A contract had been entered into with a New York firm in 1871, for making paper currency, one and five *yen* notes, to the value of one and a half million dollars for each kind, and ten *yen* notes to the value of one million dollars, making a total of four million dollars worth. This was the first paper currency

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circulated by the Japanese Government.

The first bank established in accordance with the new regulations was called the Dai Ichi Ginko, or First National Bank, with Baron Shibusawa as president, in which capacity he is still acting, and it was he who coined the new Japanese word for bank, *ginko*. This veteran financier was then in his prime, and exerted himself with great assiduity for the establishments of banks, and undertook the work of having translated the banking regulations of the United States and other compilations bearing on the subject.

A general treatise on banking, and a book on bank book-keeping were published in the vernacular by the assistance of Mr. Aaron Shand, an Englishman engaged by the Government as advisor at the Paper Currency Bureau, and in 1874 a sort of banking school was opened, with ten students studying the banking system of book-keeping, economics and the routine business of banking.

The oldest private bank is the Mitsui, established in 1876, followed very shortly by the Yasuda Bank. "The National Bank regulations in their original form provided that the National Bank notes should be convertible in specie. But when the issue of Government loan bonds, amounting to eighty-five million dollars, for the capitalization of the hereditary feudal pensions was undertaken, the regulations were revised to the effect that the bank notes should be issued on the security of the Government loan bonds, and be convertible in Government paper money. This is called the 'Revised National Bank Regulations of August, 1876.' Under the revised regulations the bank-notes thus became inconvertible notes. The inevitable evil results of such a system did not, however, manifest themselves in any conspicuous manner for some years, because the amount of notes in circulation was kept within moderate limits. But with the increase of national banks, there being at one time one hundred fifty-three of them, and more especially with the sudden inflation of Government paper money to meet the expense of putting down the great Satsuma Rebellion of 1877, paper began to depreciate so rapidly and so disastrously that the Government by heroic efforts set about the adoption of a really convertible system. This arduous task was commenced by the revision of the National Bank Regulations in 1883 and was completed in 1886, when the monetary system was finally put on a sound basis.

"Under the new system the national banks were deprived of the privilege of issuing notes, which privilege was lodged exclusively in the hands of the newly-created Bank of Japan. Most of them changed themselves into private banks, according to the Law for the Settlement of National Banks prior to the Expiration of their Term of Business, so that by February 1890, there existed no national bank in the country.

"Meanwhile, private banks and bank-like companies which did not come under the National Bank Regulations had considerably increased, until 1884 their total number reached nine hundred fifty-four. These private banks and companies might be freely established, the only condition being that they should be under the supervision of local authorities. To bring these institutions under a uniform and more efficient control, the Government promulgated the Bank Regulations and the Savings Bank Regulations, putting them in force in July, 1891, on which date a part of the Commercial Law also came into operation. Again, in April, 1896 the Bank Consolidation Law was enacted, with a view of facilitating the consolidation of existing banks by omitting the formalities of dissolution and so forth. As the result of these regulations, great im-

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provement is noticeable in the condition of private banks.

"The use of cheques and credit notes had long been extensively practised among business men in Osaka. The practise, after a temporary and partial suspension during the general confusion brought about by the War of the Restoration, was soon revived with the revival of trade and confidence under the new regime. To improve the system of credit which had thus grown up in that emporium of commerce, and bring it more in harmony with the requirements of modern business, the leading banks of Osaka formed an association in 1879, and in September of the same year they applied to the Government for permission to establish a clearing-house, which was opened to business three months later. This was the first clearing-house ever established in Japan. Since then the system of clearing bills has witnessed a steady and remarkable development. Clearing-houses are now in operation in Tokyo, Nagoya, Kobe, and other important centres of business throughout the country."

The Bank of Japan is the most important one in the Empire, and was established under a special regulation issued by the Government in 1882, with an authorized capital of fifteen million dollars. It has the privilege of issuing convertible notes to the amount of the reserve fund. The president is appointed by the Government and ranks second among officials appointed by the Emperor.

The by-laws state that its business shall be:

1. The purchase and discount of Treasury bills, bills of exchange, and other commercial paper.
2. Dealing in gold and silver.
3. To make loans upon gold and silver coin and bullion.
4. To make collections of bills for banks, corporations, and individuals who are the regular customers of the bank.
5. To receive deposits and accept the custody of objects of value and documents.
6. To make advances on current accounts or loans upon the securities of Government bonds, Treasury bills or other bonds and shares guaranteed by the State.

This bank does not deal directly with foreign markets, the Specie Bank handling all such transactions.

The Yokohama Specie Bank was established in 1880, but was reorganized as a result of the Specie Bank Regulations of 1887. The business prospectus consists in draft loans between Japan and foreign countries, documentary bills and bank deposits. Its capital is twelve million dollars.

The Hypothec Bank was established by virtue of an Imperial Ordinance issued in 1884, with an authorized capital of five million dollars. The principal object in inaugurating this bank was to encourage the development of agricultural and industrial enterprises by advancing funds at low rates of interest. This bank has the special privilege of issuing debentures, after one fourth of the total amount of capital has been paid up, to the amount ten times the paid up capital. "For each issue of debentures, premiums of various amounts varying from five to five hundred dollars, are allotted to a certain number of the debentures determined by drawings. This is the single exception to the general prohibition of lottery or any lottery-like system, especially allowed to the Hypothec Bank, in order to attract smaller capitals to the subscription of its debentures."

The Agricultural and Industrial Banks were established as a result of the Imperial Ordinance of 1886. They are semi-official institutions being authorized to issue debentures, one in each prefecture. These banks can make loans secured by real estate, redeemable either annually by installments or at fixed periods of not more than five years; make loans without security to cities, towns, and villages, or to a company of liable persons engaged in agriculture or industry.

The Bank of Formosa was established in 1899 after the special Law of the Bank of Formosa had been enacted in 1897, with the object of promoting the economical interests of Formosa. The bank is a joint stock company with the privilege of issuing bank-notes, and having a capital of two million, five hundred

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thousand dollars. Its business consists in exchange, in discounting bills of exchauge, making loans, collections, taking deposits and acting as agents for others. The main office is in Taihoku, Formosa, with a branch in Tokyo.

The Hokkaido Colonial Bank was also established by special provision, in 1899, with a capital of one million five hundred thousand dollars, the Government having subscribed for shares amounting to five hundred thousand dollars.

The above banks are under the strict control of the Government and each has a Commissioner specially appointed to supervise its transactions and report same to the Minister of Finance.

Government banks must have a president, three or four directors (one of whom must attend the bank daily as managing director), from two to four auditors, a bank manager, paying receiving tellers, cashiers and accountants, the number varying according to the importance and business of the bank.

The president may receive a salary of from one hundred to three hundred dollars; the managing director from one hundred to one hundred fifty; other directors fifty; the general manager one hundred; other employes from thirty-five to forty, and some from seven, fifty to ten dollars, as many young boys are employed. All receive a bonus at the end of each half year, averaging two or three times the monthly salary received, except for the higher officials who receive amounts equaling four or five times their salaries. Banks that pay large salaries give small bonuses and vice versa, and bank employes count upon this as upon their regular salaries, which is not the case with other Government employes such as teachers.

A foreign patron of a Japanese bank must be impressed by the extreme caution with which such institutions are conducted, judging from the time required for cashing a cheque or receiving a deposit and the number of hands, at least half a dozen, through which it must pass before the transaction is concluded. A customer, upon presenting a cheque to be cashed is given a wooden or metal check and bidden to take a seat, for he usually has to wait fifteen minutes or more before his name or check number is cried out loudly by the attendant and the money is ready to be paid at another wicket where the wooden ticket identifies the holder. The method is the same for deposits.

No one individual may wait upon a customer and attend to his business, but knowledge of its details must be had by several, sometimes ten or twelve persons. At the Bank of Japan, when, for instance, a safe deposit is requested, such care and attention is given the matter that as many as seven clerks are attending the same window, all listening attentively, and consulting with each other, then referring the request to first one and then another of the higher-ups, before a reply will be vouchsafed the inquirer In this important bank, a large area, surrounded by the various banking departments is provided with seats and accommodation for several hundred people.

The rate of interest paid on fixed deposits by Japanese banks is four or five per cent. per annum and one and a half to two and a half per cent. on current accounts. The rate of interest charged for loans varies greatly; for advances on real estate the Hypothec Bank charges seven and a half per cent. and the Tokyo Agricultural and Industrial Bank charges eight per cent.

Other banks which enjoy a high reputation are the *Dai Ichi Ginko*, or First Bank, the *Dai San Ginko*, or Third Bank, *Dai Hiaku Ginko*, or Hundredth Bank, the Mitsui Bank, the Mitsu Bishi Bank and the *Dai Jū-go Ginko*, or Fifteenth Bank, in Tokyo; and the Sumitomo, Kitahama and Thirty-fourth Banks in Osaka, and the Aichi, Meiji and Nagoya Banks in Nagoya. The owners of the Mitsui and Mitsu Bishi Banks are the most noted millionaries in Japan, while in the First and Hundredth Banks are such well known bankers as Baron Shibusawa and Kenzo Ikeda, Esq., such responsible and able men guiding these institutions accounting for their business prosperity and influence throughout the country.

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MITSU BISHI BANK, TOKYO

INTERIOR MITSU BISHI BANK

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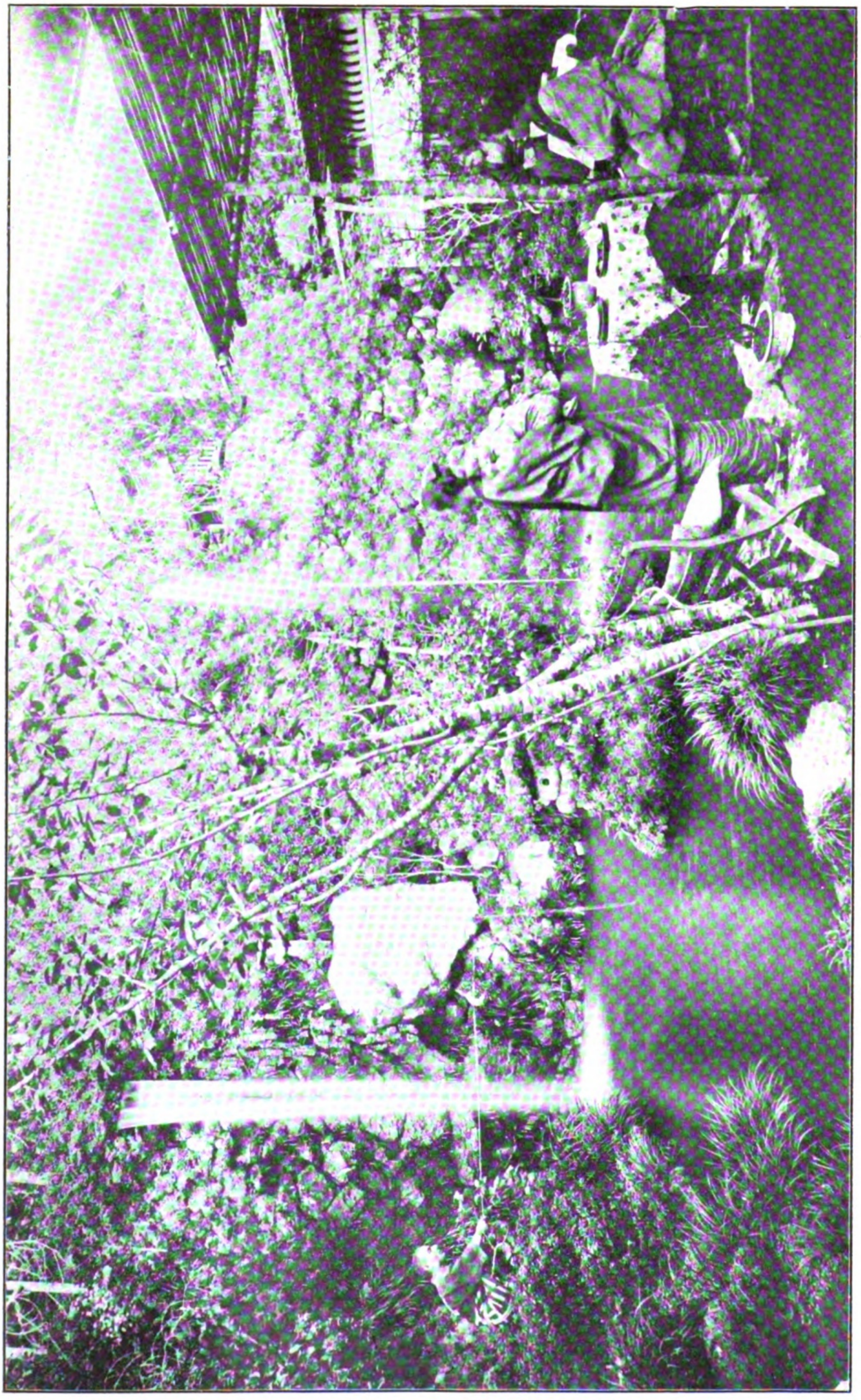

A TEA HOUSE GARDEN IN SUMMER

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NIPPON

By MARY McNEIL FENOLLOSA

If this my heart had wings to fly
Straight to the place where it would be,
It might become an ecstasy
That, singing, mounts an Eastern sky.
But here it is an unguise, pent
In narrow walls of discontent,
Reciting sutras all day long
With this recurrent, sad refrain,
Nippon, — Nippon, — my land of song!
When shall I see your face again?

I long to see the plum-trees fling
Great coins of blossoms to the breeze;
And mark, among he cherry-trees,
The tangled, rosy webs of spring;
To watch the old crows perch and preen
Amid the fragrance and the green;
Or with the children spend my hours
In happy play upon the grass.
Nippon, — Nippon, — my land of flowers,
When shall the homesick longing pass?

Within a sacred valley far
The ta gled, climbing fuji-vines
Hang purple clusters in the pines
That guard the gates of Kasuga;
And near it, silver Omi fills
With wonder, all the leaning hills.
The bell of Miidera slept
But now it wakes, and echoes yearn;
Nippon, — Nippon, — so once it wept
As I now weep. Return! Return!

In *The Iris*

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

VI

THE veteran Prince Yoshihiro was succeeded by his son Tadatsune who assumed the name, Iyehisa, by which he was known as the Prince of Shimadzu from 1595 to 1638.

The principal event during his time, was the subjugation of the Loochoo (Okinawa in Japanese) Islands, by the Satsuma clan.

From ancient times these islands had paid tribute to Satsuma, but at the same time constituted a Chinese dependency, and subsequent to the inauguration of the Tokugawa regime, in 1603, failed to discharge their duties to the powerful feudal chief of Satsuma, and Iyehisa decided to invade their domains, and in 1606 proceeded, with three thousand men in one hundred war-vessels, to Napha, Loochoo's principal port. It was too well defended, however, and the fleet was unable to enter the harbor, and had to sail further northward to Shuri, the capital. The invaders were soon in possession of the city, and the king himself was taken captive with his chief councilors in a terror-stricken state. For the Loochooans had never been a war-like people, and did not so much as possess the implements of war; so they surrendered to the enemy without making any resistance.

The royal prisoner was carried to Satsuma, and it is said he feared severe treatment at the hands of his captors, who, instead, showed him great kindness and consideration. Iyehisa accompanied him to the *shogun's* capital, Yedo, where he was hospitably entertained and received in audience by the great military ruler.

Subsequently the captive king was allowed to return to his kingdom; he furnished a written document solemnly declaring allegiance to the Prince of Satsuma, and at the same time expressed his gratitude for the kind treatment which he had received. The Loochoo Islands thus actually became a part of the dominions of the Shimadzu family, and so continued until the Meiji Restoration and the inauguration of the new Imperial Government.

The subjugation of these islands afforded a number of advantages to the Satsuma clan. They served as stepping stones southward in the direction of Formosa and South China, and called into action maritime adventures that developed a spirit of greater daring than could be expected in clans confined to exploits in the interior. And to this opportunity enjoyed by the Satsuma clan, may, indeed, be due the later production of so brilliant a galaxy of naval commanders as have come to the front in the last decades.

At least some slight contact with the civilization of the Occident was also enjoyed by Satsumans through their

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Loochoo interests, for notwithstanding the fact that the Tokugawa Government adhered to the policy of national seclusion, forbidding the construction of sea-going vessels and prohibiting foreign commerce, keeping the people in ignorance as to the conditions of the outer world, the people of Satsuma were allowed communication with Loochoo, and even South China; and as foreign merchant vessels and men-of-war were seen from time to time, some knowledge of the West and of European countries was gradually obtained by Loochooans and through them reached Satsuma.

Furthermore, trade sprung up between Satsuma and Loochoo, and the Shimadzu family invested large sums in industrial enterprises in the islands, and realized considerable profits by disposing of the products to other clans; and their prosperity evidently added to the brave and dauntless spirit inherent in Satsuma *samurai*, and gave them and their people an advantage above other Japanese, in the knowledge of the civilization of the West. And this, doubtless, was no small factor in their success in defending the country against the attack of the British Squadron when Kagoshima was bombarded, and in opposing the forcess of the Tokugawa Shogunate at the time of the revolution of 1868. The material prosperity of Satsuma was mainly due to her possession of the dependency of the Loochoo Islands.

Mitsuhisa became the ruling Prince of Satsuma upon the passing of his illustrious father, in 1638, and endeavored to continue the work of expansion and progress which Iyehisa had begun. In other parts of Japan, the simplicity of the *samurai*, once the life and spirit of the people, through the long period of peace, had degenerated into sloth, out of which grew debauchery and weakness. Idleness, luxurious pleasures and extravagances undermined the strength that belonged to the simple life. Thanks to her geographical isolation, Satsuma lay beyond the influence of the habits of luxury, that was making itself apparent in the men of other clans, and was thus able to maintain her martial spirit, and held herself aloof from the tendencies to effeminacy prevailing at Court. At the same time nothing of culture or learning was neglected, but on the contrary was always promoted by the successive rulers.

Mitsuhisa's chief councilor, Ise Sadamasa, was a man of deep learning, well versed in Chinese classics, and did much to assist the Prince, not only to greater inteliectual attainments, but to better administration of the clan. His policy was "to honor ancestors, pray to the gods and Buddha, confer benefits upon the people and practise a humane government in accordance with the precepts of sages," and the Prince followed his teachings.

His eldest son, Tsunahisa, a man of admirable traits, and much beloved for his sympathy with the poor, met an untimely death while his father still lived, and was deeply mourned by the people. He is said to have felt great sympathy for the poor, and even deprived himself of warm clothing in winter, that he might experience their suffering, and be more and more feeling toward them. He rewarded honesty and integrity, and gave wise counsel to all. The grandson, Tsunataka,

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succeeded Mitsuhisa as ruling prince. Tsunataka was well known for his quick and sound judgment, for his uprightness, justice and mercy. He is said to have often commented upon one's powerlessness to restore a human life, and how important it was that criminals should be justly dealt with. The wicked received no favors from him; only men of high character were given the important posts, and his administration was one remarkable for clean government.

The following, illustrating his principles, are axioms given to his children:

In order to govern a province in accordance with the principles of justice and humanity, it is necessary to be fully trained in literary, as well as military arts; they are as the wheels of a carriage, or the wings of a bird.

Cultivate a strong will; it is the source of great achievement, and without it it is impossible to accomplish anything.

It is the wise saying of ancient sages that 'one will lose his character by trifling.' If one is addicted to sensual pleasures, gambling and drinking, achievement is impossible.

Loyalty, filial piety, fraternal love and respect for age are essential for success and happiness, and forsaking these brings ruin.

While young, not a moment should be wasted in idleness. If idle in youth, repentance will surely come with age.

A general who lends his ear to advice becomes a good commander; those who wish to gain good counsel must be careful to listen.

A general can not be an able one unless he can read the character of his men, and thus discriminate between the good and the bad among his retainers, praising the former and leading the latter to a path of virtue, in which case he need not fear being deceived by the cunning and crafty.

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THE THIRTY-THREE PLACES

TWO of the remaining thirty-three Places are in the province of Settsu, three in Harima, three in Omi, and one each in Tango, Wakasa, and Mino, all within a radius of about seventy-five miles, Katsuo-dera, which is number twenty-three, is in Mishima-gori, Settsu, and was erected during the reign of Emperor Konin, in 777 A. D. The Kwannon enshrined is the eleven-faced and so-called thousand-handed deity, eight feet in height.

Tradition says this temple was founded by twin brothers, sons of a nobleman belonging to the Fujiwara family. Previous to their birth, their mother had dreamed of two lotus flowers coming to her, and when the twins arrived it was thought they were destined for the priesthood, and they proved it true by taking holy orders at an early age.

When they were nineteen, they made visits to various parts of the country, and arriving at this place in Settsu, they were attracted by a beautiful cloud of five different colors, in the sky, and considering it a happy omen, they built a hermitage and devoted themselves to holy worship.

One day while walking in the mountains near by, they met the Imperial Prince, Kaisei, brother of Emperor Kwammu. Conversation with him disclosed his deep interest in Buddhism, and the fact that he had secluded himself in that locality in order to properly study the tenets of that religion. The Prince informed them of his desire to erect a temple, and the priests, greatly encouraged, offered their services and hermitage, and the site upon which it stood was taken for the temple. The psalm or *goyeiku* of Katsuo-dera says: Though one may have committed grave sins, belief in Buddha brings forgiveness, and fervent prayer to the Buddha of Katsuo-dera makes one at peace with himself.

The next in order is Nakayama-dera, also in Settsu, and this Holy Place was divinely revealed to no less a person than the celebrated Prince Shotoku, who at once set about establishing a temple. The story is as follow:

While Prince Shotoku was living at Ikaruga-no-miya, in the province of Yamato, an angel appeared to him and told him of a sacred spot in Settsu where he should erect a temple. The angel made known her identity as the Empress Onakahime, and when the Prince sent one of his attendants to Settsu in search of the place, the mausoleum of Empress Onokahime was discovered to be there, and the place was at once decided upon for the proposed temple.

With his own hands the great Chotoku, artist, prince and priest, carved an image of the goddess Kwannon with eleven faces and enshrined it in this temple. In the same compound is also an image of Miyaki Nyorai, to which a miraculous power of healing diseases of the eye is ascribed, and persons so affected flock to the place to pray.

The *Sennichi Matsuri*, or 'Thousand

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Days' Festival' is observed annually no the tenth of July, and as it is believed that on that night the Kwannon goddesses from all the Thirty-Three Places as emble at Nakayama-dera, hundreds of devotees spend the night at the temple in prayer. The pilgrims must repeat this *goyeika*: I have no other motive in crossing the fields and valleys to reach Nakayama-dera, except to pray to Buddha to be saved in the next world.

The same popular idol of the many-faced, many-handed goddess, Kwannon, sanctifies Shin Kyomizu-dera, Katogori, Harima. This temple is said to have been founded by Hodo Sennin and the *Hondo* erected by Empress Suiko (593-625), and the *Hojo* added by Emperor Shomu (724-748). The *goyeika* says: There is a Buddhist canonical book called *Fumonbon* which treats exclusively of the merits of Kwannon, and as Buddha is filled with love and the desire to save humanity, those coming to pray at Shin Kyomizu-dera will not fail to be saved.

The twenty-sixth Holy Place, Hokkeji, also in Harima Province, takes its name from the form of the mountain on which it is located, which extends in eight directions, and is thought to somewhat resemble the leaf of the lotus. This temple was also founded by Hodo Sennin, and while he resided in its precincts, he is said to have had recourse to magic arts, which he practised with great skill. Principal among these was the use of the 'flying bowl,' and stories are related about how he was able to send it to the door of a house, where it would wait to be filled with rice or eatables, and then swiftly return to him, and so the villagers traced it to his hermitage in a rock cave, where they found him sitting in deep meditation. When asked for an explanation of the strange 'flying bowl,' he said that by his deep belief in Buddha he had attained his power in magic art, and the people greatly admired him. Another story is related of a ship's master refusing to fill the bowl when it appeared on his ship, dashing it into the sea, whereupon the bags of rice with which his ship was laden one by one flew away, and he followed to find them snuggly stored away in Hokkeiji, and when he repented of his disrespect and humbly asked forgiveness, they all flew back again.

Hokkeiji enshrines a figure of Kwannon twelve feet in height. The rather poetical *goyeika* is as follows: In this mountain bloom the cherry in the springtime, the orange in the summer and chrysanthemums in fall; and the flower of Buddhism flourishes always.

Enkyoji, Shoshazan, Harima Province, was established in 988, by the devout priest Seikun, who had been absorbed in the study of canonical books, secluded in the recesses of Mount Seburi, in Chikuzen, Kyushu. A heavenly messenger appeared to him saying that he came from Benten Taishaku-o, and gave orders that the priest should proceed to Mount Shosha, in Harima, if he wished to serve Kwannon. He obeyed the command and when he had taken up his abode at the place, he saw, one night, a band of angels clapping their hands and bowing before a large cherry-tree. Enquiring of them the reason, he was told that the tree was sacred to Kwannon and that if an image of that goddess were carved from it, great benefits would result.

Seikun cut down the tree and carved

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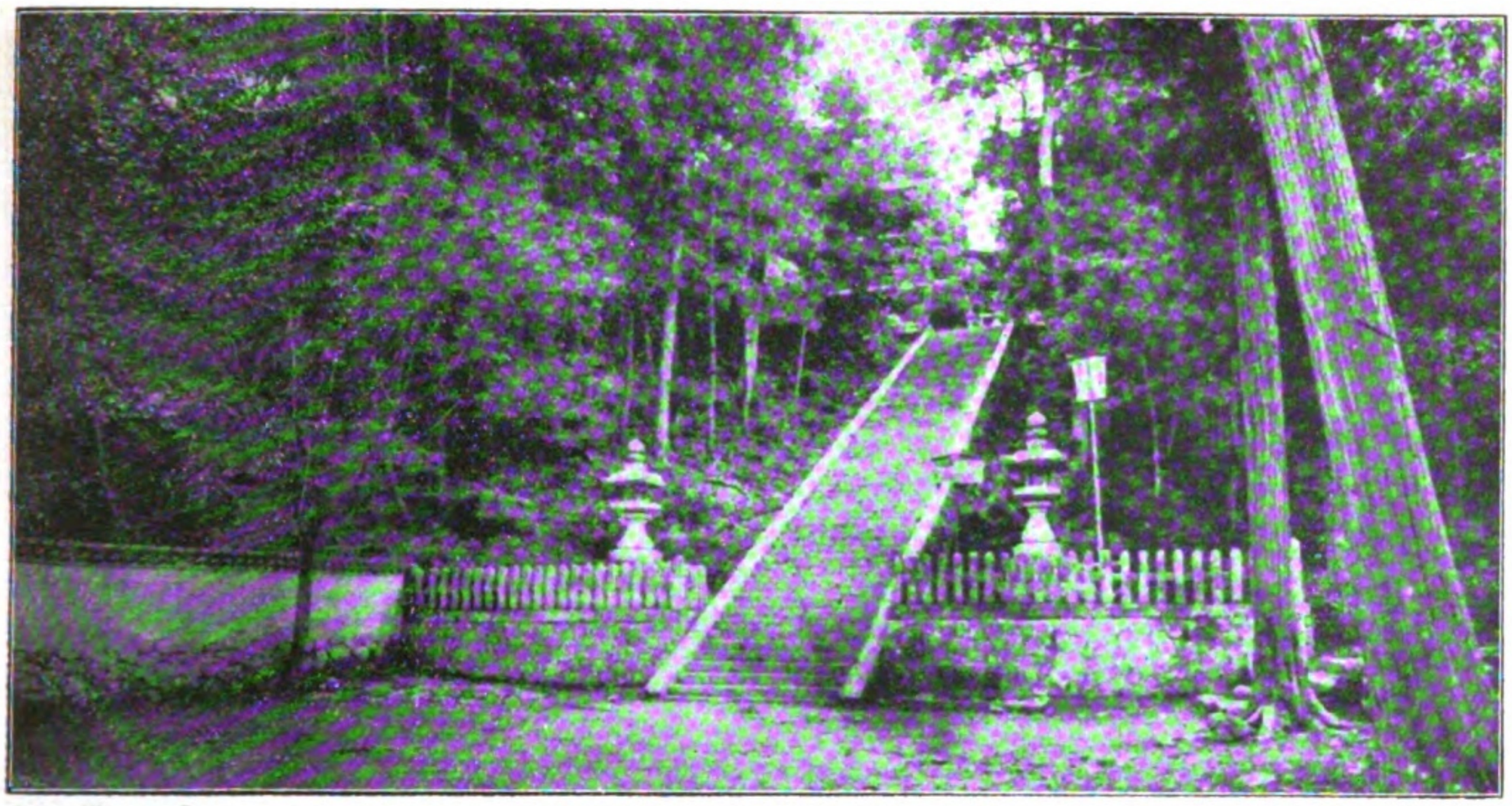
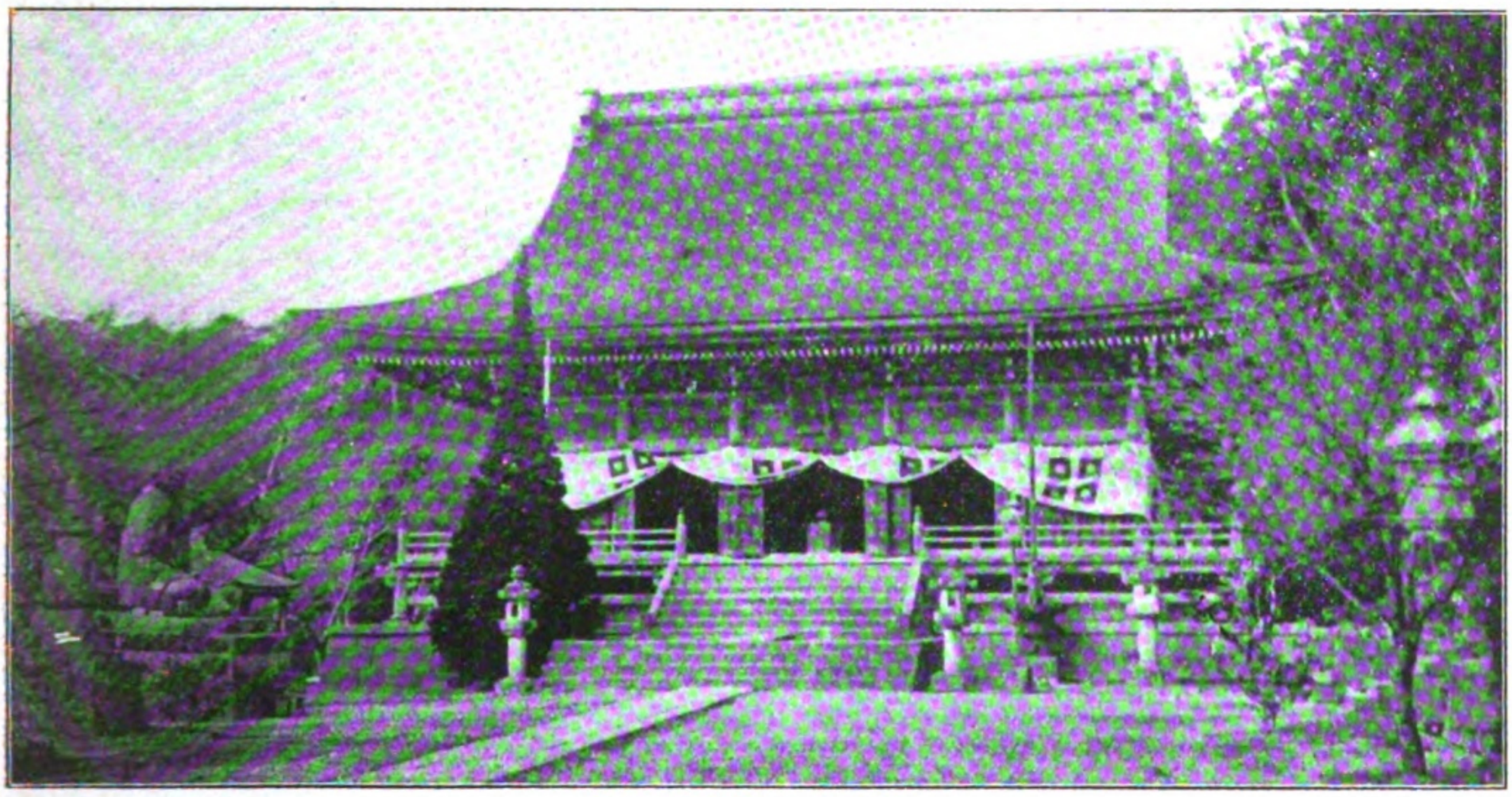


HOKKEJI, HARIMA PROVINCE



KWANNONJI, IN OMI

NYONINDO, SHOSHA-SAN, HARIMA

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HONGYOJI, CHIKUBU-SHIMA

SHIN KIYOMIZU DERA, HARIMA

MATSUNO-O-DERA, IN WAKASA

CHOMEIJI, IN OMI

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the figure which is worshipped in the temple to this day. This temple is also celebrated as having been the place where the traditional hero, Benkei, retainer of Yoshitsune, pursued his study of Buddhism. The *goyeika* reads: When one ascends Mount Shosha to pray at the temple, the sound of the wind is that of the recantation of canonical books teaching the tenets of Buddha.

Nariaiji, in Tango Province was founded by Saion Zenshi during the reign of Emperor Mommu (697-707). Priest Saion was a native of Suwo Province and had gone to Toji, in Kyoto, to pursue his religious studies. Legend tells us that on his way back to his native place, he ascended Mount Nariai, and far below stretched before him the enchanting view of Ama-no-Hashidate, reputed as one of the three most beautiful places in Japan Impressed with the idea that the place was sacred, he erected a hut on the slope of the mountain far above the villages, and there settled for religious meditation and worship of the goddess Kwannon whose image he enshrined. When the villagers learned of his presence, they were eager to serve the holy man, and daily carried him food.

During the winter a heavy fall of snow made it impossible for any one to reach the priests' hermitage, and days passed without his having any food. At last he saw a deer that had perished in the snow, and notwithstanding the Buddhist teaching against partaking of animal flesh. in view of the fact that he had not taken the creature's life, he consented to embrace the opportunity to save his own, and cut off and cooked a slice of venison and satisfied his hunger.

The people of the village below were in great anxiety, fearing they would find the priest dead when the snow melted, and hastened to his hut as soon as they could. Saion told them the story of the deer; but no trace of it was to be found, and when he sent them to the pot where, he said, a part of the slice was left, they found, instead, a bit of wood with gilding upon it, and examining it, found it to be a piece of a image, and looking at the priest's goddess Kwannon, saw that that very piece was missing. They fitted it to its place, where it adhered and no sign of the injury was left. It was very plain that the goddess had come to the priest's rescue in his time of need, offering her own body in the guise of a deer, and priest and people were deeply impressed with the power and magnanimity of the deity, whose image has been worshiped there through many centuries.

The *goyeika* of Nariaiji is: The sound of the waves, the sighing of the pines of Ama-no-Hashidate, and the winds blowing from Mount Nariai seem to say that everything human is left to the beneficience of Buddha.

Motsuno-o-dera, in Konoura, Wakasa Province, was founded by Uki Sodayu, a fisherman, who was miraculously saved from death at sea by the goddess Kwannon. He was out with a large party of fishermen, a storm came up and all the boats were lost. Sodayu had always been a devout believer in Badzu Kwannon, and just as he was hurled into the water, he beheld a milk-white horse and heard a voice commanding him to mount, and doing so he was carried with great speed to the shore at Konoura, when to his great astonishment his splendid steed was transformed into a piece of floating timber and was presently cast ashore. He was the only man saved.

To express his deep gratitude for being thus rescued from death, Sodayo carved a Badzu Kwannon from the piece of wood, and erected a small

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temple in which to enshrine it.

The reigning Emperor, Ichijo (971-1011), hearing the story, issued an Imperial Edict ordering a temple built at the place, and Matsuno-o-dera came into existence. Sodayu became the keeper of the temple and his descendants after him for long generations. The *goyeika* predicts that Buddhism will live forever and that Masuno-o-dera will prosper more than a thousand years.

In lovely Lake Biwa, on the Island of Chikubu-shima, province of Ōmi is number thirty of the Thirty Three-Places, called Hongyoji It was founded by the noted priest Gyoki, 731 A.D., at the command of Emperor Shomu, who had dreamed that Benzaiten requested him to build a temple, and when he awoke he saw her emblem, the white serpent in his *tokunoma*, but it quickly disappeared. After the Emperor had ordered Gyoki to build a temple, Benzaiten appeared to the priest, also in a dream, and told him that the island of Chikubushima was sacred to Kwannon, and he carved the latter's image for the temple.

The *goyeika* reads: When looking at Chikubushima in the moonlight it seems to be floating on the water with the moon, like a great treasure ship, and its treasure is the temple of Kwannon.

Chomeiji, also in Omi, dates back as far as 619 A. D. Prince Shotoku had carved an image of Hijiri Kwannon from a willow-tree, and during an illness of the Emperor, a brilliant light was shed from the figure illumina ing the palace chambers, and the Emperor recovered at once. A temple was built for the goddess, and it was called *Chomeiji*, meaning the temple of long life. The *goyeika* promises that every footstep of the pilgrim traveling to Chomeiji which enshrines the image carved from a willow-tree and which saved the life of the Emperor, shall add to the pilgrim's life.

Kwannonji, number thirty-two of the Holy Places, also owes its origin to the great Prince Chotoku, who saw among some rushes at Ishibadera-mura, the strange figure of a mer-man, praying him to plead for his soul, explaining that he was reduced to his lamentable state for having spent a life-time catching fish. The Prince built a temple near by, and the mer-man appeared to him later in a dream thanking him and saying that he had been forgiven, and the following day the body of a mer-man was seen floating in the lake, and was taken to the temple where it is still preserved as the chief treasure. The prayer is: Oh! Holy Kwannon guide the footsteps of one who has come from a far, far distant place to pray at Kwannmonji.

The last of the Thirty-three Holy Places is Kegonji, in Mino Province, where the eleven-faced deity presides. It was built by Hogen, 773; in his wanderings he came to this mountain in Mino, and being thirsty drank from a spring, and found drops of oil in his cup. He decided the place was holy and remained.

About the same time in another province, one Okura Nobumitsu, a devout believer in Kumano Gongen, had a vision in which a beautiful youth, as a messenger from Kumano, told him that if an image of Kwannon were carved from an *enoki* (Chinese tree-lotus) much good would be the result.

A large *enoki* was felled, but none the place could carve; however, a young boy appeared who asked to do it, and in twenty-one days it was completed, a figure above seven feet. The same lad was to take it to Kumano, and started on his journey with the image on a cart.

Having to pass through the province of Mino, he arrived at nightfall near the hermitage Hozen had just chosen for himself. The cart would not move, so he decided to pass the night, during which the image spoke aloud to him saying that there was a wise priest in the place. The next morning he met Hozen, and soon related his experience, offering the Kwannon to him. It was accepted and a temple built. The *goyeika* says: Having been to thirty-two of the Holy Places, I am now arriving at the last. How glad I am to take off my pilgrims dress which I have so revered, and offer it to this temple.

This act shows the great pleasure in having completed the long pilgrimage.

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AGRICULTURAL ADMINISTRATION

UP to the year 1868, agriculture in Japan took up almost the entire portion of her productive industry. With the reformations introduced with the Restoration and the adoption of the progressive policy by throwing open the country, progress in commerce and industry was steadily made from year to year. Agriculture in Japan at present regarded either from the number of persons engaged in it or from the amount of wealth produced thereby occupies the principal part of Japanese industry. To the agricultural administration a great deal of importance had been attached since early days, and that the sovereigns of successive generations paid their attention to the encouragement of agriculture is plainly proved by our historical records. Leaving aside the description regarding agriculture such as was found in early times, let us turn our attention to the policy adopted by the Government toward agriculture for the space of forty years from the Restoration to the present time. Both by stimulating and guiding the people and also by giving necessary advantages, the Government has made efforts towards the development of agriculture.

During the period under consideration there were naturally various changes. For the sake of convenience, we divide the agricultural history into four periods :—

1. Thirteen years from 1868 to 1880.
2. Ten years from 1881 to 1890.
3. Fifteen years from 1891 to 1905.
4. From the year 1905 to the present.

During the first period, the Government being apprised of the grandeur of the devolopment of civil affairs in Europe and America, perceived the fact that the country could not be enriched and strengthened unless the productive industry was made prosperous. Endeavors were made to import up-to-date ideas and articles of the West for industry at large. In agriculture too, the Western method was imitated so that either in stock farming or in crops there took place frequent importation of new varieties. These were raised and distributed among the people at large. Agricultural experts were invited from abroad for the purpose of encouraging agricultural education and to set examples for various undertakings, and also reclamation work was greatly encouraged. But, since the development of knowledge among the people was not accompanied with these, the plans of the Government did not bear the expected fruits, which led some people to advocate the advisability of adopting the *laissez faire* policy in the industry. The Government interference in various industrial and productive industries was attacked. On the part of the Government they perceived the necessity for making some provision so, that in 1881 the official organization was changed as a result of which the Department of Agriculture and Commerce was brought into existence to take charge of the productive industry of the country.

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The agricultural administration, too, was brought under the control of the Bureau of Agriculture of this Department. All the undertakings of the Government had either been transferred to the people or abandoned. Since then, by holding various kinds of meetings such as related to competitive exhibitions and to general inquiry and talks, by conducting agricultural experiments, or by the appointment of circuit instructors, the Government proposed the development of agricultural knowledge among the people. In consideration of stock farming and sericulture various provisions were made for the prevention of damages and by lowering the rate of land taxes relief was given to farmers. In short, the Government adopted every possible means of assisting the natural development of agricultural industry. Such was the condition prevailing in the second period.

At the beginning of the third period theImperial Diet was opened. The progress of the times necessitated the adoption of a progressive and positive measure in agricultural affairs. The Government for the time started the investigation of agricultural affairs and encouraged the establishment of local agricultural experiment station which was followed by the establishment of the Imperial Agricultural Experiment Station and the Sericultural Institute; and also by issuing the regulations regarding prize-awarding for competitive exhibitions, necessary steps for various agricultural provisions were taken. It was just at this juncture that the war with China broke out which stimulated the encouragement of productive industry at large, and resulted first of all in the appointment of a committee on horse affairs and the issuing of laws relating to the Hypothec Bank (*Kangyo Ginko*) to the Local Hypothec Banks (*Noko Ginko*) and to the prevention and extermination of injurious insects. Such important institutions and laws for agriculture as the Law of the Subsidies from the National Treasury, for the Local Agricultural Experiment Stations, the Law of the Adjustment of Farm-land, as well as the Law of the Co-operative Societies were adopted in rapid succession. At the end of the period under consideration our country unfortunately had to engage in war against Russia Subseqnent to this great war, agricultural administration advanced a step further in the policy of positive protection and encouragement. Such is the condition of the situation in the 4th period. In other words all agricultural institutions were practically completed in the 3rd period, but the work of realization, of fruits by proper manipulation of these institutions, forms the chief characteristic of the 4th period. An opinion advocating the necessity for nurturing the national resources as a means of *post bellum* adjustments was formed far and wide among various agricultural corporations formed by the people. The authorities were urged to adopt the necessary measures as a consequence of which the Government defrayed expenses from the national treasury regarding the augmentation of mulberry plantations the encouragement of the adjustment of farm land, and the encouragement of the breeding of cows. During 1909 great revisions were introduced to the laws pertaining to the adjustment of the farm land and to those of co-operative societies. Agriculture was more than ever protected and en-

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couraged together with other branches of productive industry so as to bring about the re-couping of the national resources. The expenses already paid out by the Government for agricultural administration reached 2,100,000 *yen* 50% of which is intended for various subsidies. There were expenses connected with horse affairs amounting to 1,450,000 *yen*, and also those for agricultural education. Apart from the expenses connected with horse affairs and agricultural education, the amount expended for agricultural administration compared with that of ten years ago shows an increase of four times.

The Department of Agriculture and Commerce which is the controlling organ for our agricultural administration is under the Minister of Agriculture and Commerce and was established in 1881. The organization has continued up to the present with more or less change. Under the Department of Agriculture and Commerce is the Bureau of Agriculture, and as other various industrial organs under the Department such as the other five Bureaux of Commerce, Industry, Fishery, Mining and Patents, and Institute for Geological Survey are for respective industries, the Bureau of Agriculture takes charge over the affairs concerning agriculture, sericulture, tea, stock breeding, cattle sanitation and hunting, exclusive of those in Formosa and Karafuto. Director of Agricultural Bureau controls the affairs connected with the bureau. This bureau is divided into five sections, first of which is called the Section of Agricultural Administration which attends to various affairs connected with agricultural societies, co-operative societies, general investigation for agricultural administration and other items which do not come under the concern of other sections. The second is the Section for the Adjustment of Farm Land which takes charge of matters relating to the adjustment of the farm land, the agricultural irrigation and drainage, the reclamation and utilization of land and the necessary investigation thereof. The third is called the Section of Agricultural Products which controls various matters connected with the improvements of agricultural products and tea industry, the investigation of exports and imports of agricultural products, the prevention and extermination of various insects, the control of fertilizers, agricultural experiment station and agricultural institutes. The fourth is the Section of Sericulture and Filature which takes charge of all matters concerning the improvement and investigation of sericulture and filature, as well as those relating to the prevention of diseases of silk worms. The fifth is the Section of Stock Farming which has charge of all matters relating to improvement of stock farming, cattle sanitation, inspection of studs, veterinary doctors, farriers, hunting and overseeing for stock breeding farms. Each section has its own head who has charge of the business affairs of the section by controlling the staff. The officers who are now directly concerned with the affairs of the Bureau of Agriculture are, besides the director of the bureau, 1 secretary, 2 executive officers, 24 experts, 13 clerks and 17 assistant experts. Besides these there are 91 persons who are employed for special or ordinary affairs and the number of those minor employes assisting officers is 57, so that altogether there are 206 persons connected with this bureau. There are

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various organs which come under the direct control of the Department of Agriculture and Commerce such as Agricultural Experiment Stations, Sericultural Institutes, Inspection Office of Silk, Stock Breeding Farm and Bureau of Improvement of Sugar Manufacture. There is the Bureau of Horse Administration which comes under the direct control of the Cabinet and which takes charge of all the affairs connected with the improvement and increase of horse breeding. The excecutive affairs relating to tobacco are left chiefly to the Monopoly Bureau of the Depart ment of Finances.

In reference to agricultural administartive organs, local governors are their heads under whom are attached various local officers who have charge of the business connected with local administration except police affairs. The organs for the encouragement of industry come also under the control of these local officers. There are certain officers who form a section of these organs to attend to the agricultural affairs left under their charge; besides these there are a number of agricultural organs under the direct control of the governor. In counties there are minor employees connected with agricultural affairs working under the direction of the chiefs of counties. There are provided various organs modeled after those of high offices which attend to the direct control and encouragement of agricultural administrations of towns and villages.

Such is in brief the condition of the agricultural administration of the central Government by which the prefectural agricultural administration is regulated. The expenses for the last few years directly spent for the agricultural administration are indicated in the following table :—

ESTIMATE OF THE AGRICULTURAL ENCOURAGEMENT FUNDS OF PREFECTURES

Year	Ordinary Agriculture	Sericultural Industry	Stock Farming	Tea Manufacture	Total
	yen	*yen*	*yen*	*yen*	*yen*
1899	277,000	291,000	60,000	20,000	648,000
1904	893,00	494,000	263,000	16,000	1,666,000
1909	2,892,000	1,555,000	563,000	25,000	5,035,000

Note :—The expenses shown in this table are those paid out for the purpose of agricultural encouragement and do not include salaries, traveling and business expenses in local governments.

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BARON OURA,

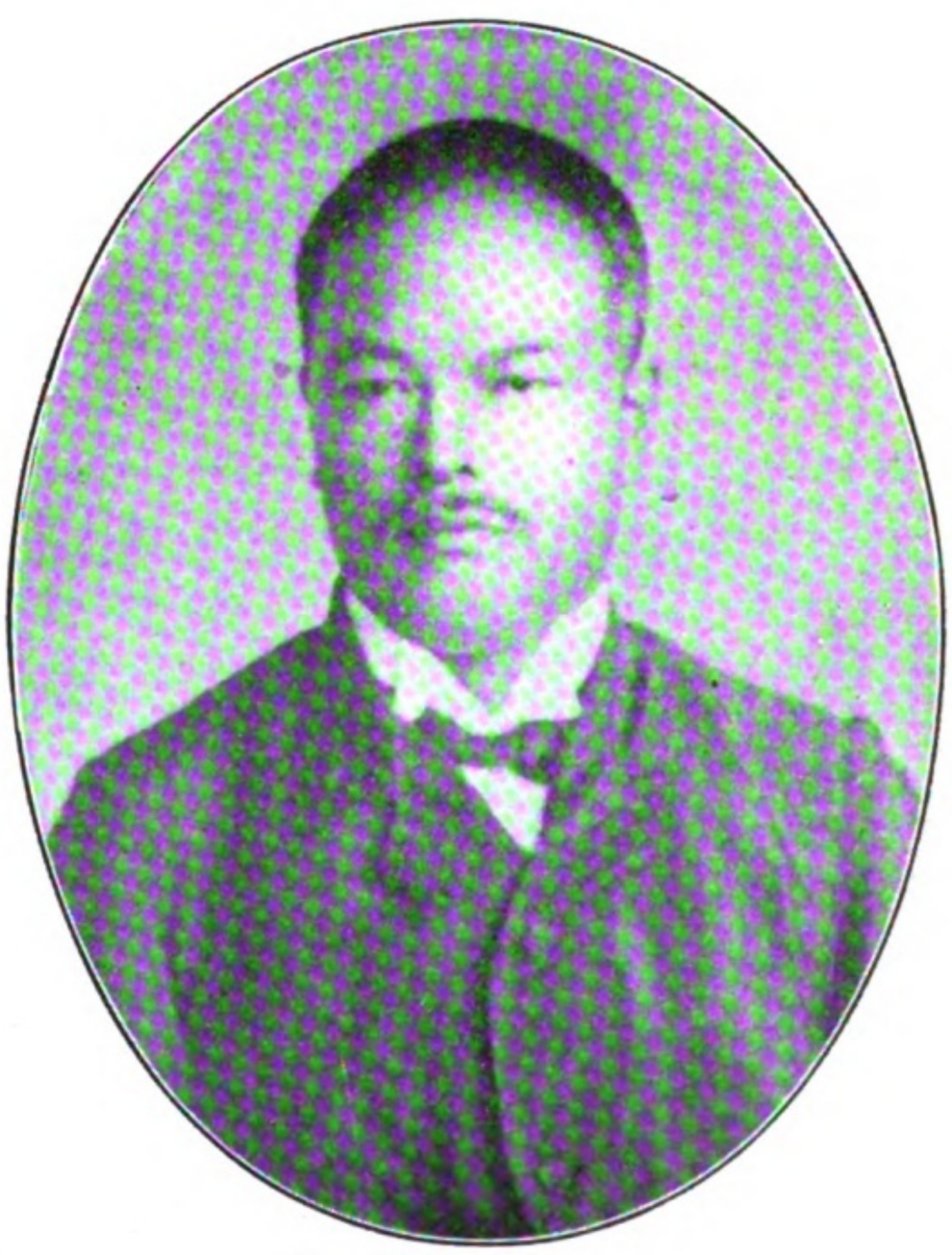
MINISTER AGRICULTURE AND COMMERCE

C. SHIMOOKA,

DIRECTOR AGRICULTURAL BUREAU

S. ISHIWATARI,

DIRECTOR KYOTO SERICULTURAL INSTITUTE



DR. Y. KOZAI,

DIRECTOR IMPERIAL EXPERIMENT STATION

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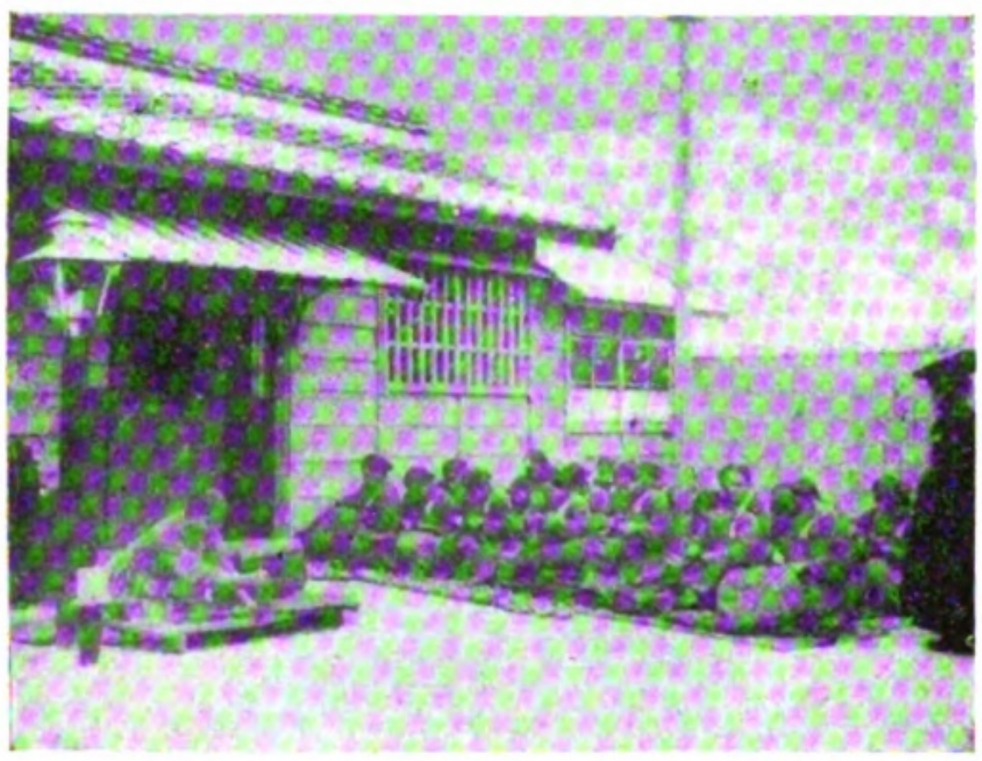
COURT OF APPEAL, TAI-KU

DISTRICT COURT, TYONG-JYU



MANUAL LABOR, FEMALE DEPART.
SEOUL PRISON

YONG-TEUNG-PO PRISON CORRIDOR

MANUAL LABOR
YONG-TEUNG-PO BRANCH PRISON

MANUAL LABOR
PYING-YANG PRISON

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LAW COURTS AND PRISON SYSTEM IN KOREA*

WITH the transfer of judicial administration to the Imperial Government of Japan, a Judicial Bureau of the Residency General was established by Imperial Ordinance issued in October, 1909. This Bureau, under the control of the Resident General, was charged with business relating to the administration of justice and prisons in Korea; and law courts and prisons of the Residency General having been established by other Imperial Ordinances issued on the same date, the administration of justice and prisons was commenced on Nov. 1st, 1909. The new law courts of the Residency General, based on the "three-trial system," consist of a Supreme Court, Appeal, Local, and District Courts. Each court administers justice in civil and criminal case and entertains compromises, etc. In the District Courts the hearing is conducted by a single judge, while the bench in the other courts is collegiate. As to appointing justices and procurators in the Law Courts of the Residency General, they have to be selected from among those who have the qualifications of judges and procurators, or their probationers, in accordance with the provisions of the constitutional regulations of the Law Courts of Japan. The Koreans previously acting as judges and procurators in the Korean Law Courts were especially appointed to the Law Courts of the Residency-General and are to discharge their duties when both the plaintiff and defendant in a civil case and the defendant in a criminal case are Koreans.

Regarding the application of laws, the laws and ordinances of the Imperial Government of Japan are to be principally adopted, as a result of the transfer of the judicial administration to that country. Yet since, in existing conditions, the Korean laws, regulations and usages can not be wholly ignored, the Law Courts are authorized, by Imperial Ordinance No. 238, to adopt the Korean Laws and Ordinances so far as this Imperial Ordinance or other Laws do not otherwise provide; and in a civil case between Koreans and non-Koreans the Japanese Laws or Ordinances are to be applied with equitable modifications.

The number of Law Courts of the Residency General, their names, locations and jurisdictional districts were determined by an ordinance issued by the Residency General in October 1909, in which a Supreme Court, three Appeal Courts, 8 Local Courts, 9 branches of Local Courts, and 103 District Courts were provided to be established. A Supreme Court, three Appeal Courts, 8 Local Courts, 9 branches of Local Courts, and 54 District Courts, all of which had been established by the Korean Government since 1908, were

* Courtesy Government General of Chosen.

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converted into Law Courts of the Residency General on Oct. 31, 1909. On the same day, the Appeal Court of Japan in Korea and the courts hitherto maintained by the Local Residencies of the Japanese Government were abolished. After the judicial administration had been transferred to the Japanese Government, the location of one branch of a Local Court was changed and 26 District Courts were newly established during 1909. Thus all the Law Courts of the Residency General, provided in the Imperial Ordinance, were opened by November 1, 1909, except in the case of District Courts, the opening of which was limited to 80.

Regulations concerning Barristers were promulgated on Oct. 23, 1909. by Ordinance No. 34 of the Resideney General. According to these Regulations, persons who have the qualification of barrister as provided by the Japanese Law of Barristers, and Koreans who have passed the Bar Examination previously held by the Korean Government, or have served as judges, procurators or barristers in the Korean Law Courts or as judges or procurators in the Residency General, are admitted to the bar of the Law Courts of the Residency General.

With the judicial reforms carried out since 1906, the Koreans (who had previously had little or no judicial security) have derived a greatly improved impression of the law courts. When qualified Japanese were appointed to the Korean Law Courts in 1908, the Koreans, trusting the courts, became more ready to submit their disputes to the judgment of these tribunals, and the people in the interior desired the establishment of additional Law Courts. Especially after the transfer of the judicial administrations to the Japanese Government, Koreans placed greater trust in the Law Courts of the Residency General. Even those who were not pleased with the minute investigations and complex procedure followed by Japanese justices, which necessarily require more time and expense, are now learning to appreciate the greater justice secured in the Japanese Law Courts.

The following tables show the number of cases, civil and criminal, principally relating to Koreans, received by the Korean Law Courts from January 1909 to October, when the Korean judicial administration was transferred to Japan, and the number of civil and criminal cases relating to Japanese and Koreans received by the Law Courts of the Residency General during the rest of the year :—

Name of Law Courts	Cases received from January to October, 1909						
	Civil		Criminal				Totals
			Criminal proper		Cases submitted for examination of Procurator		
	Decided	Pending	Decided	Pending	Decided	Pending	
Supreme Court	112	4	169	2	—	—	287
Appeal Courts	255	107	788	58	—	—	1,208
Local Courts, Branches...	2,106	444	2,424	134	5,503	298	10,909
District Courts	6,627	797	1,925	23	3,222	61	12,655
Totals...	9,100	1,352	3,306	217	8,725	359	25,059

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Name of Law Courts	Cases received from October to December 1909								
	Civil		Criminal						Total
			Criminal proper		Preliminary hearing		Cases submitted for examination of Procurators		
	Decided	Pending	Decided	Pending	Decided	Pending	Decided	Pending	
Supreme Court	17	8	13	8	—	—	—	—	46
Appeal Courts	99	112	122	50	—	—	—	—	383
Local Courts, Branches	510	533	518	153	31	21	1,462	333	3,561
District Courts	5,602	1,857	448	38	—	—	—	104	7,745
Totals	5,228	2,510	1,101	249	31	21	2,158	437	11,735

The new prison system of the Residency General, established by an Imperial Ordinance issued on Oct. 16, 1909, is the sequel of the transfer of judicial and prison administration to Japan, falls under the direct control of the Resident General by whom its establishment and abolition are determined. The chief procurator of the Appeal Court, however, exercises supervision under the Resident General over all prisons within his jurisdictional district and the Prison Governor, under the direction of the chief Procurator, has charge of business relating to prison matters. But important questions concerning prison affairs, such as the order of executing capital punishment, the granting of temporary leave, etc., functions which in Japan belong to the Minister of Justice, are to be conducted by the Resident General under Imperial Ordinance No. 239, issued in October, 1909.

Eight prisons established in 1908 by the Korean Government in places where Local Courts were located, and eight Branch Prisons established in 1909 in places where as many branches of Local Courts existed, were converted into Prisons or Branch Prisons respectively, of the Residency General. A Prison maintained by the *Seoul* Residency at *Yong-teung-po* also became a Prison of the Residency General, and a Branch Prison was newly established. Thus 9 Prisons and 9 Branch Prisons of the Residency General were opened by December 1, 1909.

With regard to the improvement of prisons, the number of prisoners having considerably increased on account of the amendment of Law Courts made in 1909 and the progress achieved in quelling insurgents, the work of extending jail buildings was carried out in most of the prisons and their branches. Nevertheless, in spite of the increase of capacity, most of the prisons could not apportion more than one *tsubo* (36 square feet) of space to every 5 prisoners. It was expected, however, that the capacity would gradually improve to the extent that one prisoner should occupy one *tsubo*. The discipline and behaviour of prisoners also having gradually become better, the number breaking jail or committing other acts

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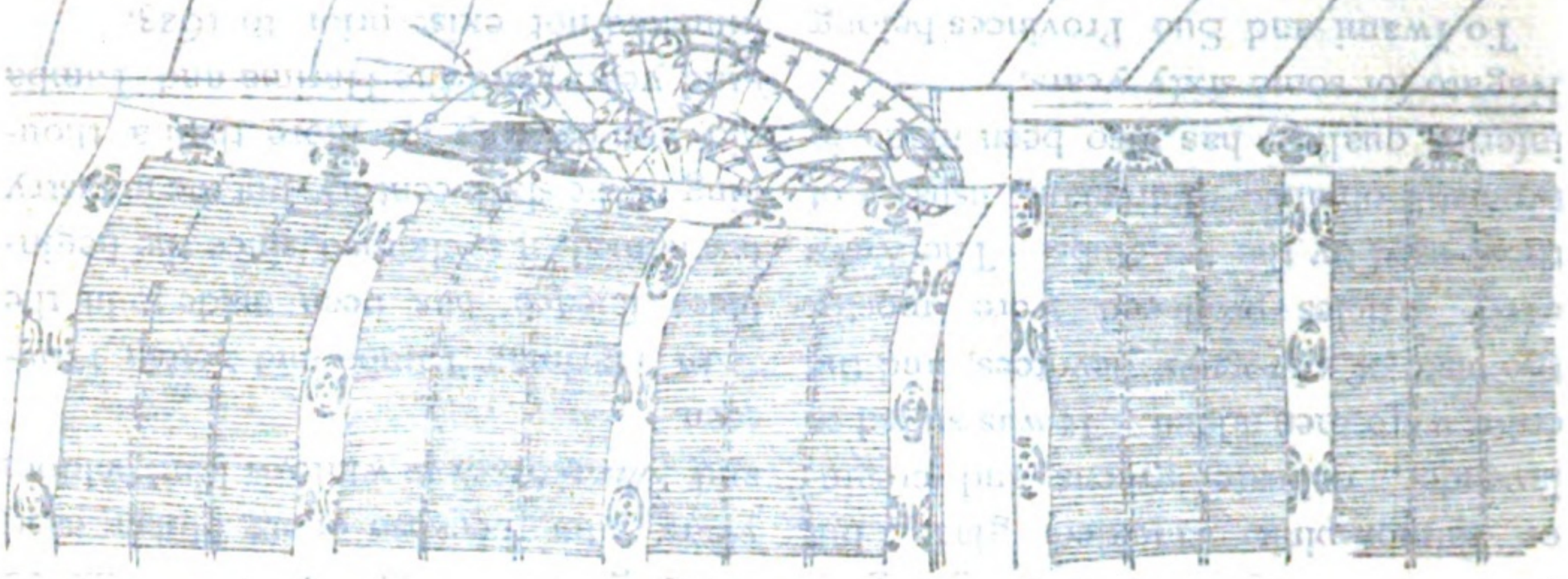
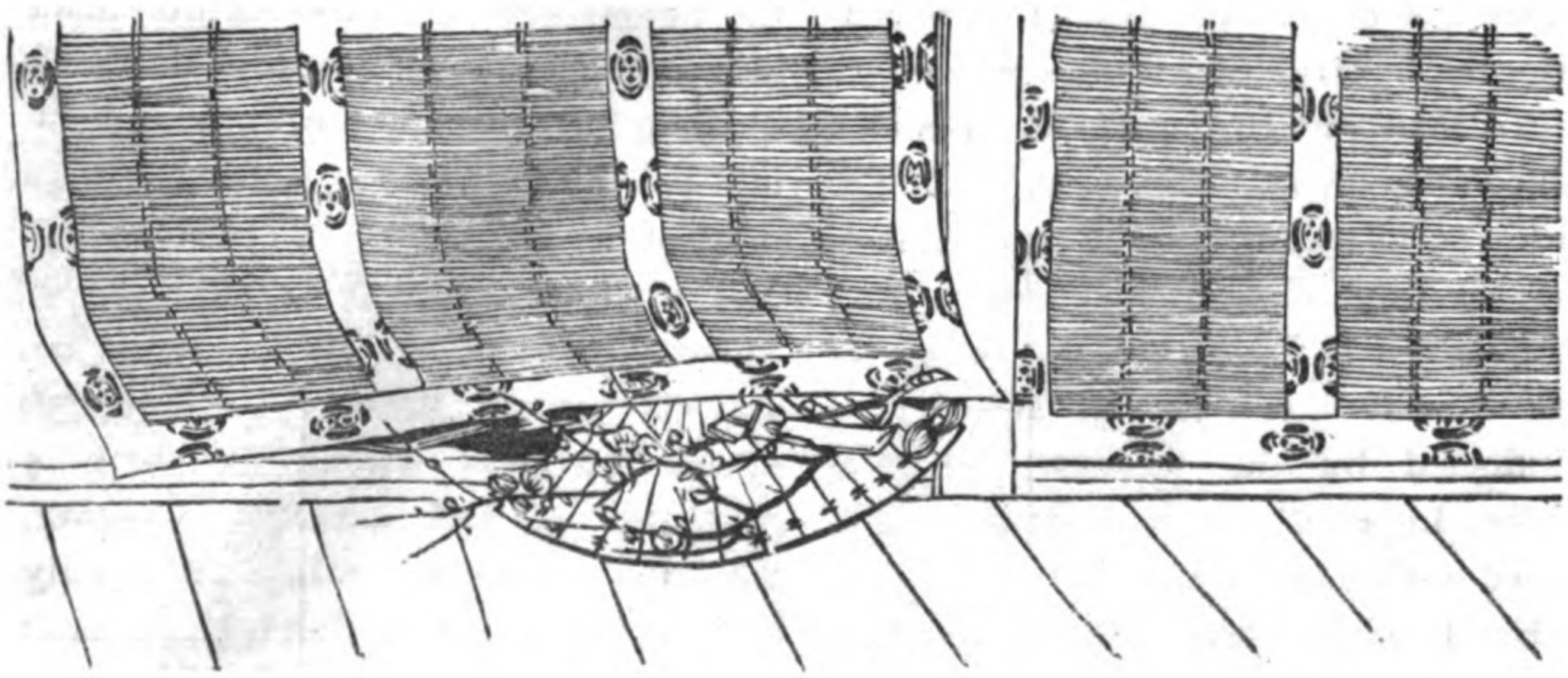


of violence during 1909 was considerably reduced as compared with the preceding year, in spite of the fact that those under detention, whether convicts or awaiting trial, were greatly more numerous. The convicts who were granted tickets of tempoaary leave on account of good behaviour during 1909 were 22 Japanese and 7 Koreans.

As to the manual labor of prisoners, it was first adopted in the *Seoul* Prison in order to enable convicts to obtain a living by an acquired trade after their release. This was done at the time when the Resident General caused the Korean Government to improve the prison administration. During 1909, several prisons built work-shops for manual labor, and the remaining prisons provided temporary work-shops in their compounds. In addition, out-door work, such as street cleaning, being encouraged, the convicts engaging in labor averaged 17.4 per cent. daily during 1909.

Beside 15 permanent physicians attached to prisons, 16 non-commissioned physicians were distributed among prisons and branches, so that hygienic and sanitary arrangements were steadily carried out. Exercise, bathing and sun-shine were specially encouraged for convicts not engaged in labor. For moral reform, religious teaching was given to all prisoners and convicts, individually or collectively, 17 preachers being distributed among the prisons. Especially after the transfer of prison administration to Japan, its reforms being effective and adequate provision of equipments being made, the evils and abuses previously existing in Korea have been almost completely done away with.



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POTTERY AND POTTERS

III

IN almost every province of the mainland, between Kyushu, the birthplace and center of production of the finest porcelains, and Kyoto, the next most important pottery district in Japan, have kilns been operated; some from very early times, others since the sixteenth, seventeenth or eighteenth centuries.

Considering the products of each province in order, proceeding eastward to that next great city of ceramics, Kyoto, *Hagi-yaki*, the ware of Nagato, comes first. Rikei, a Korean, is said to have established a kiln in Matsumoto, near Hagi, early in the sixteenth century; and the line of heirs to his art-craft has extended down to the present day. In the last years of the seventeenth century, *Hagi-yaki* was also made by another potter who settled in that district, and who also produced a ware similar to the old *Raku*. Up to this time *Hagi-yaki* was of light grey or salmon-pink, crackled glaze, but lavender, delicate greens and cream-color were then added. It was suited to the taste of *cha-no-yu* devotees, and the early articles produced were mostly those used by the tea clubs. The *Raku* type still obtains. Porcelain, usually of inferior quality, has also been made in Nagato for some sixty years.

To Iwami and Suo Provinces belong nineteenth century faience and common porcelain, of no distinction; but in Izumo, wares of considerable merit have been produced at least since the middle of the eighteenth century, and it is claimed by some, much earlier. These latter are broadly termed *Izumo-yaki*, *Rakuzan-yaki* and *Fuzina-yaki* ranking highest among them; the first admired for its rich mahogany and golden-speckled glazes, and the second for several exquisite varieties of soft-colored ones.

Ware known as *Bizen-yaki* has been made in that province from early times, some saying from the beginning of the Christian era. But the latter part of the fourteenth century supplied the pieces which may be positively assigned to Bizen kilns, and they were but crude, unglazed, red stone-ware. An improved production made the latter part of the sixteenth century being given the name *Imbe-yaki*, the chief pieces being incense burners, and ornamental objects. In the course of time considerable changes in techinque and color took place, and glaze was introduced. *Ao-Bizen* is the name given to this ware a hundred years later, because of its bluish cast, and *Shira-Bizen* is white, a kind seldom seen.

In Harima, Tamba and Settsu Provinces faience has been made; in the last named, it is claimed, since the beginning of the sixth century, but the industry did not develop for more than a thousand years; and the Harima and Tamba kilns did not exist prior to 1623.

The wares of Harima are *Tozan-yaki*, which embraces blue and white, and sea-green porcelain; *Maiko-yaki*, a stone-ware; *Annam-yaki*, a common brown pottery, and *Shudei-yaki*, made

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of red clay. They are of no particular merit or importance. Settsu is perhaps best known for its *Sanda Seiji*, or sea-green porcelain, dating only from 1801, and not comparable with either Chinese or the best Japanese ware of the kind. Decorated porcelains also belong to this province and a faience manufactured at Kobe, and called *Kobe-yaki*, which has some merits in color and technique. *Sakurai-yaki* and *Kosabe-yaki* are wares of the *Raku* type produced in Settsu and favorites among observers of the tea ceremony, and similar ones belong to kilns near Osaka, in the same province.

The potteries of the two islands Shikoku and Awaji which form the southern and eastern coasts of the Inland Sea, may be mentioned. Three of the four provinces of Shikoku have been pottery producers. Akamatsu Kihei established kilns at the town of Daikucho, Sanuke Province, in 1573, and made pottery of the *Raku* type. Takamatsu was the seat of a factory conducted by Sakubei, about 1650, reputed to have been a pupil of Ninsei, Kyoto's master potter, and his ware, called *Takamatsu-yaki* is not unlike that made in the old capital.

Odo-yaki and *Nochazan-yaki* belong to the province of Tosa; the pottery was first made at Odo, by a Korean named Shohaku (one among those brought to Japan by Hideyoshi's returning generals), who was followed by Seihaku, and Morita; it was glazed ware, at first plain red, then a soft grey with decoration in black or dark brown, and afterwards variously decorated. The factory being transferred to the town of Nochazan, the name *Nochazan-yaki* was afterwards applied to the ware. Blue and white porcelain, but of an inferior quality, has been made in Iyo since 1796.

Awaji ware is rather well known in Western countries. It is made in the village of Iga, and is a nineteenth century product, the kilns having been established by Mimpei, about 1830. The first output of his kilns was pottery of the *Raku* type; later he made a stone-ware having yellow or green glaze, and subsequently oyster-white and brilliant black variously decorated. The technical excellence of this faience has not been maintained by his successors, but Awaji is still an admirable faience.

In Izumi, Minato is said to have had kilns since the eighth century, but *Minato-yaki* became well known only after Rikyu's time (1580), at which time it was an unglazed ware of a yellow color. Ueda Kichizaemon, late in the seventeenth century introduced glaze both yellow and red and was a potter of much skill. One of his descendants of the nineteenth century made ware of the *Raku* type and produced glazes of several different colors, amber, green and salmon-pink, upon a fine biscuit of a light grey color.

And no longer do kilns burn in Kii Province, where a century ago, blue and white porcelain was made under the patronage of Tokugawa Harunori, governor of the district, and where later the celebrated Zengoro Hozen made ware, with wonderful glazes in many colors, which received two names: *Oniwa-yaki* and *Kairaku-en-yaki*.

Akahada-yaki, taking its name from the hill where the kiln was situated, was made near Gojo, in Yamato Province, where also is Haji, celebrated as the place where *haniwa* or clay figures, were first substituted for people custom

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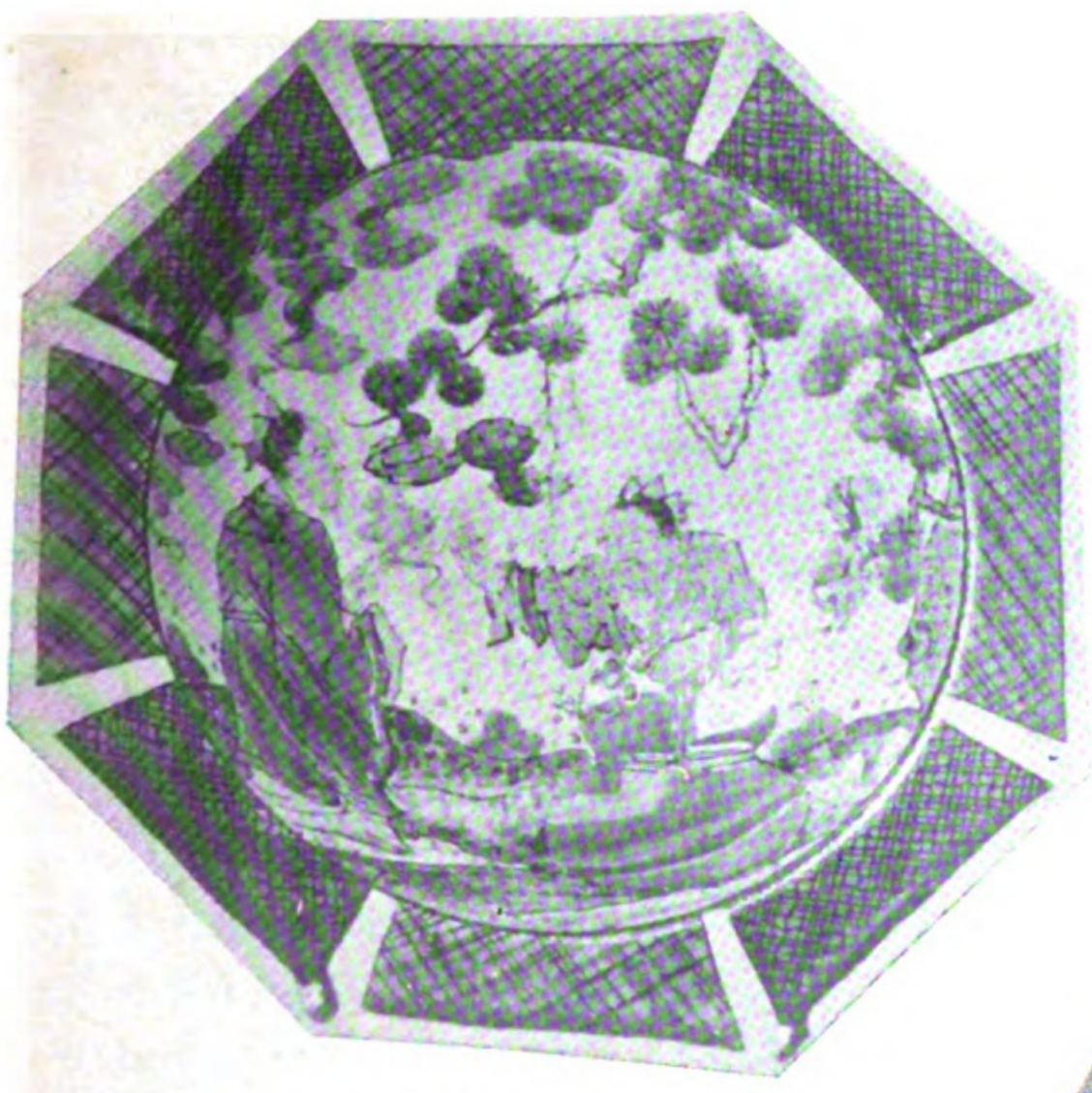

KUTANI BOWL

SOMA KOZARA DISH

KARATSU BOWL

SETO HALL MARK

SETO INK SLAB

BANKO SAKE BOTTLE

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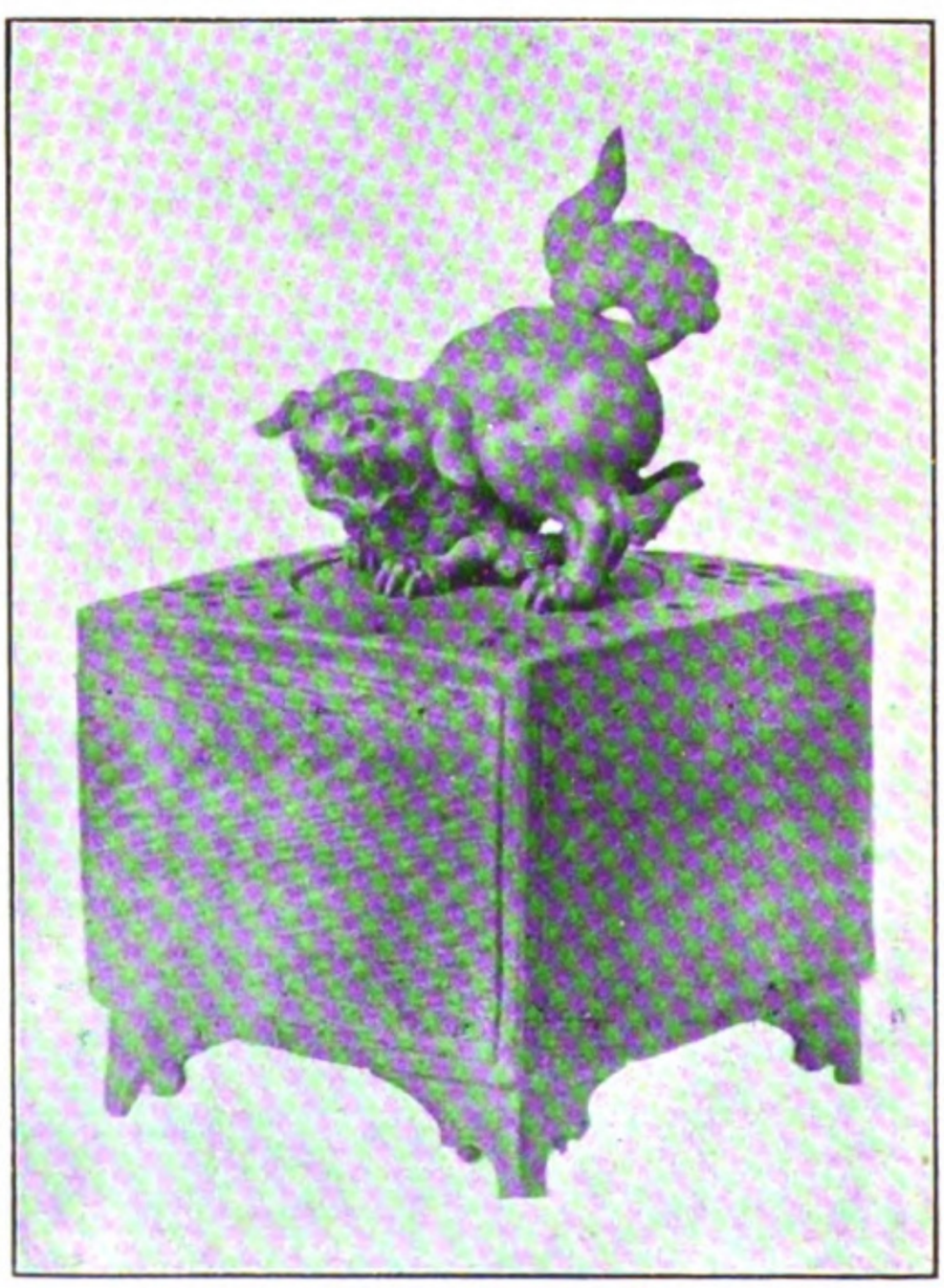
MIYAGAWA KOZAN

OKIMONO — SHIRA BIZEN



INCENSE BURNER — AWO BIZEN

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had buried alive upon the death of their lords. Though Akahada kilns claim ancient origin, the first productions of merit were under the famous Nomura Ninsei (1644-1700). The paste used was similar to that in Kyoto ware; the glaze opaque, crackled and cream colored. Articles of the tea service were those principally made. *Akahada-yaki* of the latter eighteenth century, when it was revived after a long period of cessation, shows various glazed and also enamel decoration.

Iga Province boasts a very ancient kiln, 759 A.D. being given as its origin; but its history is obscure until the seventeenth century, and it is claimed by some that it was abandoned for several hundred years, notwithstanding examples belonging to the ninth, tenth, fourteenth and sixteenth centuries are extant. Having been patronized by such distinguished personages as Todo Takatora, Chief of the Province, and the celebrated tea ceremony expert, Kobori Masakazu, *Iga-yaki* is of two kinds, called after them *Todo-Iga-yaki* and *Enshiu-Iga-yaki* (Masakazu was also Lord of Enshiu). The best potters of this ware were Sadagoro and Sadahachi, who used a variety of colored glazes, of which a rich mahogany is, perhaps, the favorite. Only very common stone-ware is the present product.

In the province of Ise, known so widely as the seat of the great Shinto shrines to the ancestral Sun Goddess, a very notable pottery has existed since the middle of the eighteenth century, which Numanami Gozaimon established for his own pleasure and pastime. Gozaimon was a wealthy merchant of artistic temperament, and taking himself off to study gardens, next pursued the *cha-no-yu*, the utensils of which soon arrested his attention and so deeply interested did he become that he was soon a potter of such skill he was summoned to the *shogun's* capital; and his ware, which he styled *Banko-yaki*, was sought and prized by the Court nobles. He successfully imitated Raku, Korean, Ninsei and Kengan examples, and even the Chinese enamel decorated porcelains, and Delft. He died in 1795 leaving no pupils, so that Banko ware ceased to be made. In 1830, however, one Yusetsu, the son of a curio dealer of Kuwana, already a potter of some merit, discovered an old document in his father's shop which proved to be a record of Gozaimon's method of making Banko, which valuable information he at once made use of, and was afterwards able to purchase from the Gozaimon family the seal or mark which had been used on the original ware.

Yusetsu adopted the mold method then in use by Chinese, but reversed it, so that the clay was pressed over the outside of the mold, which had to be made in sections allowing it to be withdrawn. The design shows on both the inside and outside. The original ware is call *Ko-Banko*, and the later product *Yusetsu-Banko*.

Yusetsu was succeeded in the work by his son, who effected further changes in the character of the ware, devoting himself to plastic improvements rather than to color or glaze, and produced a lighter, more delicate faience with simple decoration in white, which made quick appeal to Japanese taste and was soon in great demand, and numerous factories sprung up after 1845 that continne a thriving industry.

The province of Omi, adjacent to

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Yamashiro in which is Kyoto and its many kilns, and to Mino and other pottery producing distructs, and supplying the material for the largest part of Japanese faience, can claim few wares of her own. *Zeze-yaki*, *Shigaraki-yaki*, *Nagarasan-yaki* and *Kyoto-yaki* were made at different times after 1640, but now only the coarsest vessels are the product of Omi kilns.

The pottery products of eastern Japan have not been comparable with the southern and western manufactures either in quantity or quality, and almost no original wares have been potted at any of the kilns.

In Tokyo (Yedo) a pottery was established in 1630 under the patronage of *Shogun* Iyemitsu, but was soon abandoned as a failure. A ware called *Imado-yaki* was the first to create a real and lasting industry in this section, and still flourishes, its chief output being *hibachi*, or braziers. Gozaemon produced his *Banko-yaki* in Tokyo at the behest of the *Shogun*, and *Oniwa-yaki* was also made there as in the original kilns. Satsuma faience has been imitated in Tokyo kilns, and Seto porcelain is successfully produced.

Ota-yaki is the pottery manufactured at Ota, near Yokohama. The early ware was imitation Satsuma, but a most admirable porcelain is the modern product of these kilns, made famous by one of the greatest potters in Japan to-day, Miyagawa.

The oldest kiln in this part of Japan is claimed by Iwaki Province, and the date of its origin assigned to the eleventh century. But not until the middle of the seventeenth century did it become known, when under the direction of Toshiro, a reputed pupil of Ninsei, a grey stone-ware known as *Soma-yaki* (*Soma* being the name of the chief of the Province) was made. It is related that the renowned Naonobu once visited the place and drew, by request, the horse afterwards used as a docorative design on the ware, but the dates do not correspond. In later *Soma-yaki* glazes of the several colors were used; the ware is now seldom seen.

A family of potters named Kishi lived at Ikao, the well known hot springs, in Kotsuke Province in 1780, and since that time have kept a small kiln and made ware of the *Raku* type, the materials for which have been brought from Owari Province. It is sold chiefly to visitors to the springs, who delight in decorating a cup or bowl themselves to carry away as a souvenier. These are yellow, light brown or salmon-pink, the black *Raku* glaze not being used at this factory. Another copy of *Raku* ware known as *Mito-yaki* was once made in Hitachi Province, by Rekko, a nobleman of the Tokugawa family.

But when all is said that may be said of such wares, "the rude homely potteries of Bizen, of Karatsu, of Iga and many another kiln, when placed side by side with the exquisite porcelains of Hirado and Nabeshima, or the beautiful faiences of Satsuma and Kyoto, show how often Japan did violence to her own natural genius in deference to the dictates of an artificial and perverse dilettanteism."

(*To be concluded*)

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FORMOSAN INDUSTRIES*

TECHNICAL industry such as was found in the island at the time of Japanese occupation was carried out on a small scale with crude equipments and simple mechanical arrangements. It was nothing more than household work, with very little worth mentioning, but under the new regime, wise and strenuous efforts made by the authorities for the development of industry of all kinds bore fruits, also in the branch of technical industry, various manufactories with up-to-date equipments were established where steam, electricity, water or oil motors are being most extensively utilized. Sugar refining in particular made striking progress while owing to the abundant supply of materials found in the island the attention of the people was also directed to the fibrous industry. We have but little doubt that in the future when modern equipments of all sorts are introduced, the industry of the island will be greatly developed.

The origin of the sugar industry in the island is unknown, and yet the fact that it has long been in existence cannot be denied. Early in the time of our occupation, next to Oolung tea, sugar and rice were important articles of exports, so that the Governor-General recognizing the necessity for introducing improvements into the sugar industry imported sugar-cane for seed from Hawaii which was distributed to different prefectures after having been experimented with in the agricultural farms and in the hemp and bean nurseries. With a view to the improvement of the process of pressing sugar-cane, machinery was let to those who were engaged in the sugar industry while a model sugar refinery was established. In 1902 the policy relating to the encouragement of the sugar industry was decided upon as a result of which the regulations for the encouragement of the sugar industry of Taiwan were issued and were followed by the establishment of the Special Taiwan Sugar Bureau whose function is to control all affairs connected with this industry.

In speaking of the organs for sugar industry experiments, it may be well to mention that since the establishment of the Sugar Affairs Bureau, a sugar-cane experimental farm was established in Daimokuko for the purpose of making experiments regarding the improvement of sugar-cane sprouts, the method and time of planting, the degree of irrigation, the selection of rotation plants, the process and kinds of manuring, besides instituting the investigation of the economic phase of this industry. Hot beds for these plants were also provided and a laboratory for the purpose of assaying sugar-cane, sugar manure and soil was also established, and by these means it was expected that a great deal would be contributed towards the improvement of the cultivation of sugar-cane and the sugar refining process. Later on the training institutes for the sugar industry gave place to the establishment of the new sugar refinery to which all experimental plants were made accessory. Having combined all these organizations, a new office was formed under the name of the Sugar Experimental Institute which attended to the supervision and control of all the experimental affairs connected with the sugar industry. Let us now give the method of encouragement and an outline of results thereof.

The sugar-cane as found in the island was far inferior to the improved species, so that the Sugar Affairs Bureau proposed to disseminate the use of an improved species as a result of which, at present, the area of plantation with new sugar-cane has reached over 80 per cent. of the total area under sugar-cane. Together with the improvement of the sugar-cane species manures were distributed to cultivators while provisions for irrigation and drainage and the cultivation of wild fields were made.

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The sugar refining process such as found in the island was carried out on a small scale while the pressing method was extremely crude, so that the government made a purchase of compressors which they supplied to the people at large, but since the improvement of sugar manufacturing is impossible without the betterment of the refining process, it was thought advisable to found a sugar refinery thoroughly equipped with up-to-date machinery but in districts where such is impossible, use was made of oil engines so as to introduce typical improvements and the installation of powerful pressing machinery, the results of which have proved satisfactory.

The sugar refinery thoroughly equipped with up-to-date machinery is found in connection with the Taiwan Sugar Refinery Co. Ltd. established in 1900, and in other similar companies on larger scales which rapidly followed. The extension of the work, the change of the organization and the smaller sugar refineries all gave a strong stimulus to the up-rising tendency of this industry.

When all these sugar refineries in the island are put in full working order it will not be a matter of difficulty to turn out 396,830,000 lbs. of sugar to which may be added the output of smaller sugar refineries making a total of 462,970,000 lbs to 529,100,000 lbs. The area of sugar-cane plantations has reached over 103,000 acres. With further improvements and encouragement of the industry it will not be found a matter of great difficulty to increase the rate of output per acre within a few years so as to bring about a striking increase in the output of refined sugar.

The manufacture of tea forms one of the principal industries in northern Formosa, and since Mr. John Dodd, an Englishman, started the export of tea in 1861, the volume of such exports increased by leaps and bounds, but the method of refining is crude, no factories or mechanical appliances being in existence. The whole scheme is carried out on a small scale, the work of refinery being performed by hand. Therefore the crude tea made by the farmers needs further refining at Daitotei, the only tea market found in Formosa. The number of crude tea manufacturers at present is over 2,000, while those engaged in second refinery number about 130. The Oolung and Hoshun tea refined in these shops and exported abroad amounts to about 22,470,000 lbs. valued at $2,850,000; the former finds great demand in America, and the latter secures customers in Hawaii and its neighbouring islands. But as manufacturing was done by hand, the Formosan authorities projected to convert the process to a mechanical one so that the Tea Manufacturing Experimental Factory was established in Anpei-chin, in Toen Prefecture where the method of the mechanical manufacture of tea was experimented upon with favorable results. Since Oolung tea possesses a peculiar flavor, and its quality is excellent, it has succeeded in driving out the Chinese tea from the American market in the Eastern States. Oolung tea is fully appreciated, but as it is not known in European countries, the Formosan Government is bent upon the extension of the market in that part of the world.

All paper manufacturing is carried out on a small scale, the output per year being about 5,300,000 lbs. valued at about $100,000. The paper was inferior in quality and employed for the purpose of packing. The Formoson Government, under the circumstances, established a model paper mill with a view to the improvement of paper and for the sake of experiment. At present, the attention of industrial organizers in Japan has been drawn to this branch of industry so that manufacturing pulp by utilizing the bamboo forests is projected and in fact a factory is under construction, all indicating the opening up of a new epoch in the future.

The natives consume a vast amount of oil as a part of their daily staple food, and oil refining is carried on everywhere throughout the island, the materials used being peanuts, sesame and sometimes rape seed. The method of refining is altogether too crude and owing to the lack of proper attention its quality is greatly impaired. The output of oil per

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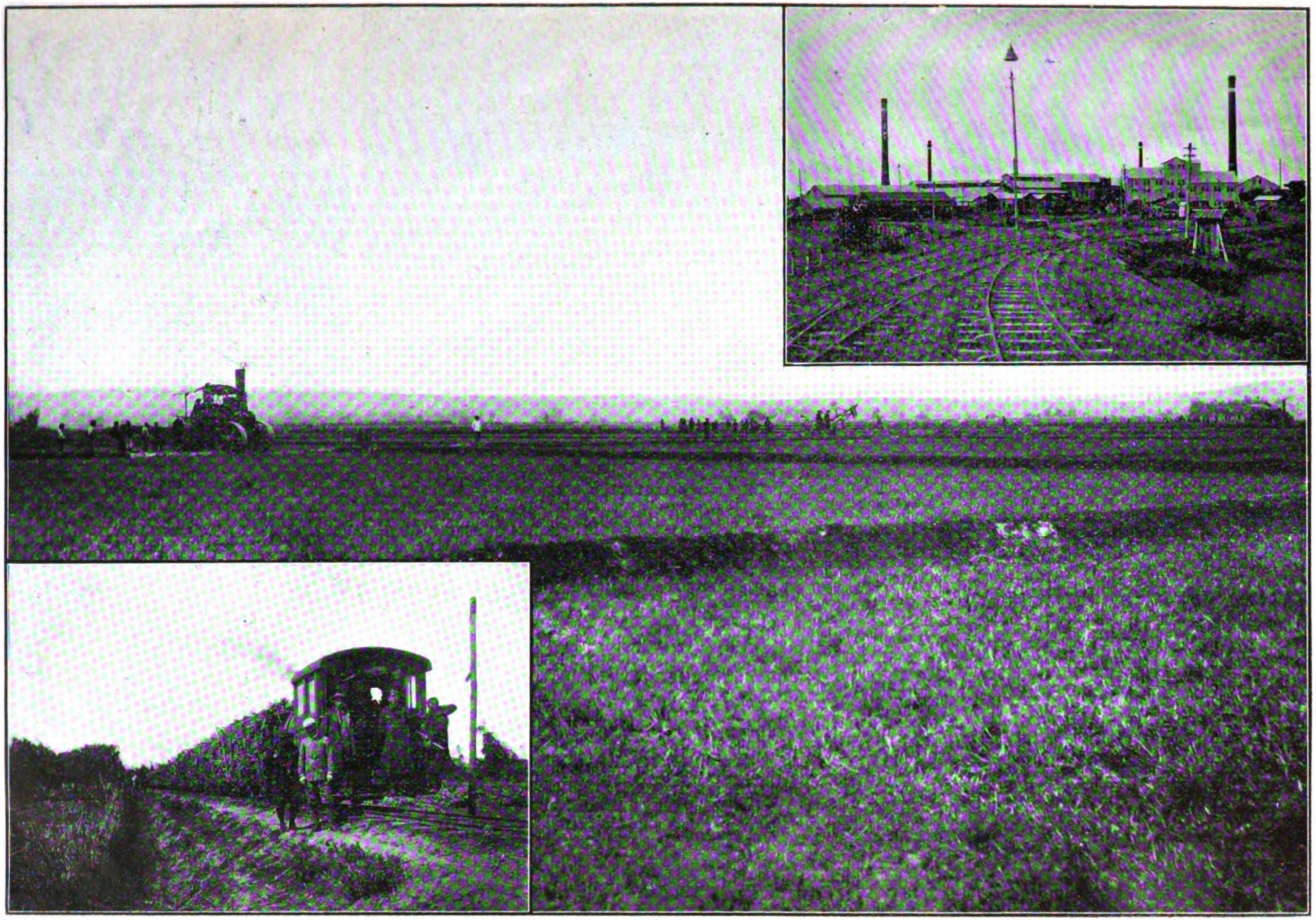

PLANTATION, TRANSPORTATION AND REFINERY OF SUGAR-CANE

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BAMBOO GROVE AND PAPER MILL

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year is about 4,600,000 lbs. and that of the oil cake amounts to 14,470,000 lbs. It may be observed that a new oil pressing factory was established with a capital of therty or forty thousand *yen* which fact ensures a prosperous future for this branch of industry.

It is needless to dwell at any length, upon the abundance of fibrous plants, which have been hitherto exported abroad as crude materials, but with the formation of the Flax Refinery, gunny bags are now chiefly made so that the output per year is 1,000,000 pieces valued at 220,000 *yen* ($110,000).

The manufacture of hat braids out of Taiko-rush and screw-pines has made striking progress within the last few years so that articles of most refined and elaborate work are produced. The output per year reaches about $175,000 while the evils connected with crude and wasteful methods of manufacturing are at present rectified so that the market for these articles is gradually extending.

The profitableness of canning pine-apples was early recognized by the authorities and as a result of various protections and encouragements, canned pine-apples became very popular in the home market while a demand was created in Russian as well as in Manchuria and Korea. The number of those newly starting in the business is increasing which makes the future of the industry quite promising. The annual output has reached over 400,000 cans.

With the great propensity of the the islanders for vermicelli, the manufacture of this food is carried on everywhere in the island. Formerly, it was chiefly imported from abroad, but with the increase of custom duties, and the consequent decrease of import, the industry in the island has made steady progress. However the method adopted for its manufacture is not up-to-date, and it is not developed on an extensive scale, but nevertheless, it has a promising future.

Since the process of fermentation is very rapid in the island, and owing to the abundance of materials, liquors of various kinds are produced. There are two methods of brewing; one characteristic of the island, and the other the same as that adopted by the people in Japan. The former is made in a still of simple device, while the latter by a method adopted by the Japanese residents in Taiwan. The present number of breweries is about 500. The output is consumed in the island, but it actually reaches about 80,000 *koku* (3,176,000 gallons) per year. In addition to the preceding observations, we may mention such branches of industry as cake bakeries, shoe-making, indigo manufacturing, dyeing stuffs, porcelain making, bamboo and iron works. It may be briefly stated that the industry of the island has arrived at a stage of expansion and progress, but its great activity must be looked for in the coming future.

The monopoly system of Taiwan covers four kinds of industry namely, camphor, opium, salt and tobacco. The monopoly of these was started at different periods, each being managed under an independent organ. In June 1901, with the organization of the Monopoly Bureau, the first three of these branches of industry were unified while the tobacco monopoly was added in 1905.

As long as camphor was known to the public only for its medical and antiseptic purposes, the demand was not so large as at present, but with the recent growth of the celluloid industry, its demand has rapidly increased. Camphor is chiefly produced in eastern countries while the output in Taiwan is the largest, so that those who use camphor (in every country) must seek its supply from Taiwan. The Chinese Government adopted various means in dealing with camphor, sometimes the industry was converted into a government undertaking while at other times the system of imposing taxes was adopted. In 1895, the Governor-General, taking into consideration existing practises, issued regulations regarding camphor manufacturing, which was followed by an issue in the next year of the camphor laws whereby a fixed amount of tax was imposed upon camphor. The camphor manufacturers of those days only aimed

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at increase of the output with a view to the realization of immediate profits. They did not mind turning out crude camphor, and resorted to the reckless felling of camphor trees so that the improvement of the quality and the preservation of the raw materials had come to be a matter of supreme importance and in August 1899, the camphor monopoly system was adopted in the island, and in October 1903, acting upon the principle of unifying interests common to Japan and Taiwan, the monopoly law was enacted in the mother country, thus perfecting the system both in name and substance.

In reference to the manufacture of crude camphor and camphor oil, it may be stated that the Government gives permission to applications made by those with proper amount of experience and property, after defining the district, the output and number of camphor trees while at the same time the Government disposes of the materials for camphor making (camphor trees), fuel and other accessory timbers. The camphor thus manufactured is stored in the camphor house in the vicinity and after the separation of oil and water, proper measures are taken to improve the quality before the results are delivered to the Monopoly Bureau.

The amount of compensation to be paid by the Government against camphor delivered by the camphor manufacturers shall be such as to defray the cost of production, and in addition to which it must be such as to enable them to realize a certain amount of profits, but at the beginning the amount of compensation was the same throughout all the districts. However, owing to the increase in the cost of production and to the difference in expenses due to the amount of the output and the distance, the compensation since January 1906, came to be varied, so as to be fair in each case.

Since the creation of the Monopoly Bureau, camphor oil collected from the manufacturers has been received in Taihoku excepting that transportable by sea which was received in Keelung. The crude camphor thus received would be properly arranged in the factory provided in the yard of the Monopoly Bureau and classified into A, B, and BB kinds and small tablets. The camphor oil which forms a by-product to the crude camphor manufacturing used to be sold to the people at large, but since 1900 the Government undertakes the refining of camphor oil, the work being entrusted to private parties experienced in this business in the form of contract. Camphor thus refined is delivered directly to the Kobe branch of the Monopoly Bureau where camphor of the same quality like that produced in Japan is arranged as A and BB kinds

Various camphor articles thus prepared both by the Monopoly Bureau and the Kobe Branch were sold abroad through the hands of Messrs. Samuels but with the expiration of the contract entered into with the firm, a new arrangement was made by which beginning with April, 1908, the sale of camphor was brought under the direct control of the Formosan Government and, together with the product of Japan disposed of through the Mitsui Bussan Kaisha. Officials are despatched to London and New York to keep control of the business done by the Mitsui's regarding camphor and thus the market is systematically extended.

At the time of the occupation of the island the attention of the people both at home and abroad was drawn to the question of opium prohibition. The Government adopted the policy of gradual prohibition lest any sudden prohibitory measure against the habitual opium smokers might lead to an outbreak of trouble. Therefore while forbidding the use of opium at large for smoking purposes, the habitual smokers were allowed the use of opium prepared by the Government.

As an organ of the opium preparation in April, 1896, a pharmacy was established which was amalgamated with the Monopoly Bureau newly established in June, 1901. The present factory is in the yard of the Monopoly Bureau provided with up-to-date mechanical equipments. The material for opium

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is brought principally from India and Persia, while that imported from Turkey and China is also used to a certain extent.

At the time when the island was ceded to Japan, salt manufacture was left to the discretion of individual manufacturers, but as a result of abuses both in manufacturing and selling, salt fields were brought to ruin producing a disparity in the prices of salt. In order to bring about a better management of the salt business, a salt monopoly system was adopted provided with an organization for the receipt and disposal of salt, and as the result of a fixed compensation and standard quotations the number of those desirous of repairing and establishing saltfields were gradually increased, which was naturally followed by an increased output of salt. By taking into consideration all past experiences and the results of investigation, subsidies were granted to those who opened new fields, while the change of the quotation, and of the necessary organs all contributed to introduce a new feature into the salt industry. Receipts of salt are chiefly conducted by the Monopoly Bureau and its agencies, while as to the means for making sales, a general office for the disposition of the Government salt was established in Taihoku under which branch offices for salt affairs were established in all the principal districts. With a view to the discrimination of the supply of salt the contractors and venders for salt were appointed while the standard price was regulated according to the nature of the distance aud communicatlon facilities, but with the striking growth of the communication system and the extension of the means of conveyance, the price of salt was made uniform in 1905.

When the Monopoly System was first adopted the area of salt-fields did not exceed 480 acres and the output per year was something like 25,100,000 lbs. The quality of salt produced was far from being satisfactory but as a result of assiduous efforts towards improvement a new feature was introduced. The area and output at present have been increased to five times what they were at first. There is every possibility of the further extension of the business. Under the circumstances the import produced from abroad has ceased, and on the contrary a surplus of millions of pounds has been exported to Japan, where Formosan salt has won high praise. It is also exported to Korea with considerable success. There was no occasion for apprehension regarding the extension of the market for increased output.

As a consequence of the enforcement of the Tobacco monopoly laws in Japan, the necessity for the adoption of the same system in the island was felt, so that beginning with 1905 the monopoly system was adopted.

Tobacco consumed in Taiwan consists of three kinds, i. e. tobacco brought from Japan, that imported from abroad, and cut-tobacco of Taiwan. The tobacco from Japan is supplied from the Monopoly Bureau of the Financial Department while foreign tobacoo is imported from abroad, and Formosan cut-tobacco is manufactured by private manufacturers under contract and supplied to the public at large. The greater part of leaf-tobacco which forms raw materials for this cut-tobacco is imported from China. The organ for the sale of tobacco is divided into the three classes, the original wholesaler, the middle wholesaler and retailers. The Monopoly Bureau sells to the original wholesaler who in turn sells to the middle wholesaler by whom tobacco is distributed among retail merchants who supply general consumers.

The present area|of tobacco plantations of the island is 1,360 acres, the annual output from which is roughly estimated to be 790,030 lbs. but this amount is one seventh of 5,290,000 lbs. of leaf-tobacco annually needed for the manufacture of cut-tobacco in Formosa so that the Government is making efforts towards the encouragement of cultivation, the improvement of the quality and the increase of the output.

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SUMMER RESORTS IN JAPAN

MOUNTAINS and seashores abound in Dai Nippon and none more beautiful, more redolent with charm than in this land of soft atmosphere that spreads over everything its filmy veil transforming even the commonplace into scenes of loveliness.

"Japan is more especially the happy hunting-ground of the lover of the picturesque. With the symmetrical outlines of its volcanoes, with its fantastic rocks, it magnificent timber which somehow, even when growing naturally, produces the impression of having been planted for artistic effect, with its tiny shrines and quaint hostelries constantly placed so as to command vistas that delight the eye, this beautiful land is a fitting abode for the most esthetic of modern peoples. Every variety of scenery, from the gracefully lovely to the ruggedly grand is here to be found."

During the season of summer, from June to September, there are dozens of mountain and seaside resorts whose beauty and cool breezes attract fugitives from the heat of the cities. Among the most popular of these are Miyanoshita, Hakone, Karuizawa, Nikko, Chuzenji, Kamakura and Enoshima, within easy reach of the Capital and its port; Arima, frequented by Kobe, Kyoto and Osaka residents, and Unzen, a summer haven from Nagasaki. Besides these, there are many others where are the *besso* or summer villas of noblemen or millionaires, and places visited by the populace for a week-end outing.

Hakone is the name of the district, the mountains, the lake and two villages, lying between the Odawara and Suruga Bays, with the peerless mountain rising just behind them.

Miyanoshita in this district, is four miles, from the nearest tram station, Yumoto, up hill all the way, requiring two coolies to take one by jinrikisha and an hour's ride over a fine mountain road, presenting many splendid views; and about half way, the only stop the runners make, are teahouse with lovely hill-side gardens, to which the attendant is sure to introduce the traveler, gathering a bouquet of bright blossoms for him.

A row of neat little shops with souvenirs to attract the tourist announce the village, and just beyond, nestling on the side of the mountain are two hotels equipped with every comfort and convenience in European style.

Miyanoshita is more than a thousand feet above sea-level, is surrounded by hot mineral springs which afford delightful baths, and is in easy walking distance of a number of interesting places, such as the Little Hell and the Big Hell, both boiling springs; stream of the Serpent's Bones, and various spots from which superb views of Fuji-no-yama may be enjoyed. Other points are reached by *kago* or sedan chairs.

The upper part of the village is known as Sokokura, and is famous for a bath called *Taiko-buro*, said to have been used by Toyotomi Hideyoshi in the

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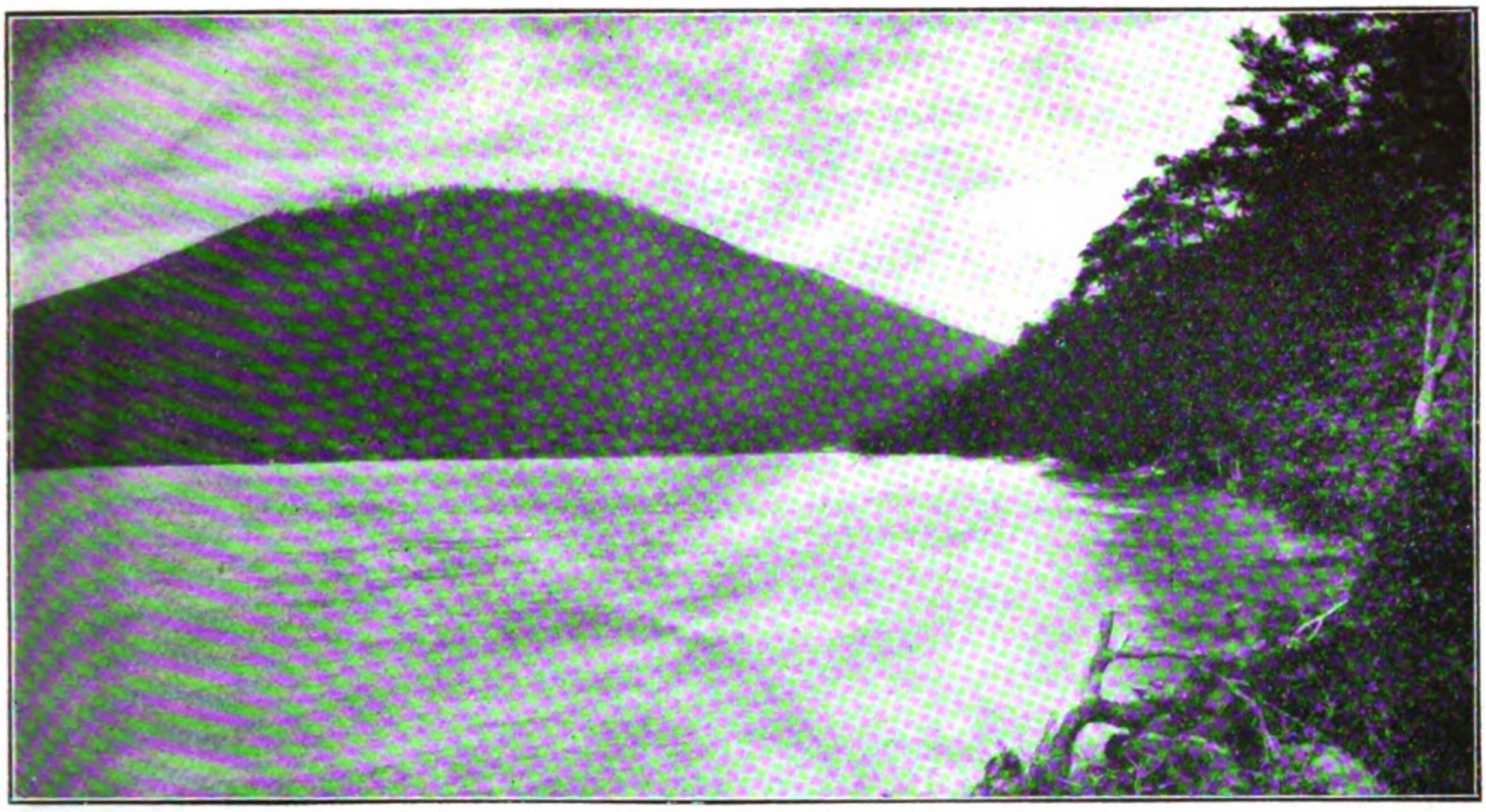
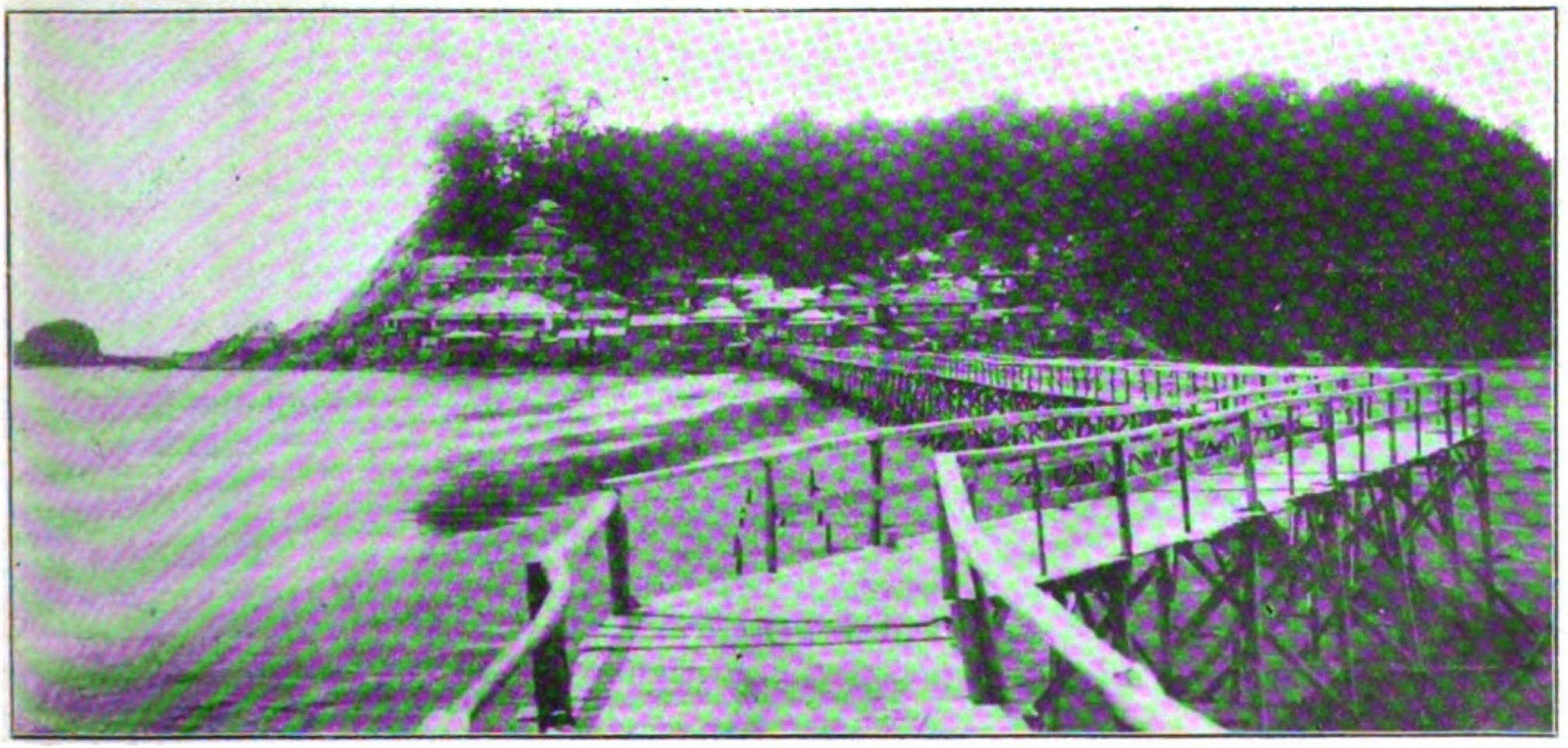


LAKE CHUZENJI

MIYANOSHITA



ENOSHIMA

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LAKE HAKONE

MAIN STREET, IKAO

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sixteenth century.

Ashinoyu's sulphur springs near by attract scores of Japauese suffering with skin diseases or rheumatism.

Moto-Hakone, a tiny hamlet on the edge of Lake Hakone, is frequented by students who seek a cool and quiet retreat for study. In the days of the Tokugawa Shogunate this was the seat of a *sekisho*, on place where guards were stationed to examine the passports of travelers, and those having none, or otherwise suspicious individuals were detained. The larger village of Hakone is at the south-end of the lake, its houses built on either side of the Tokaido, which forms its one street. The altitude of the lake is nearly twenty-five hundred feet, and being slightly cooler here in summer than at Miyanoshita, it is somewhat more popular. There are hotel accommodations, and cottages are plentiful and are usually occupied. The boatiug and bathing are attractions, and the view of Fuji in the lake takes many visitors to this place.

A seaside village through which one passes when going to the above resorts via Kozu, is Odawara, where surf bathing may be indulged in. In feudal times, it was the seat of many famous *daimyo*, and many a fierce battle took place there, the castle being once captured by Hideyoshi. Within the old castle walls now stands a palace built in 1900 for His Imperial Highness, the Crown Prince.

Northwest from Tokyo, half a day's journey by rail, is the mountain resort Karuizawa, from which the ascent of the active volcano, Asama-yama, is usually made. Karuizawa has grown rapidly in the last few years, and many foreign residents of Tokyo, especially missionaries, have their summer homes there, and it is perhaps the gayest of the summering places, as receptions, dances and musicals are given frequently, and tennis and base ball furnish daily sports.

Its chief attractions consist in the volcano, the lava beds, beautiful scenery, and cool weather. There are pleasant walks to special points where excellent views of the surrounding country may be had. Asama-yama often furnishes a brilliant display at night, and is always interesting.

Like most Japanese villages, Karuizawa was built along one road; foreign residents, however, have scattered their cottages in all directions, but the shops hold to the one street, a narrow one, ascending a hill and the shop-keepers go there from various cities, to take advantage of the opportunity for summer trade. Embroidery, drawn work and hand-made laces are specialties, and the inevitable curio shop with treasures gathered from all parts of Japan, claims its share of attention in Karuizawa.

The destructive floods which wrought such damage in the country last year, played sad havoc in this place, but the houses have mostly been rebuilt. Prince Katsura, the Prime Minister, has a villa in Karuizawa, and usually spends some time there in summer.

Ikao, honored, in 1879, by a visit from Her Majesty, the Empress Dowager, became a favorite resort thereafter, for its other claims make a strong appeal. It hugs the slope of Mt. Haruna at an elevation of nearly three thousand feet, with its main street an avenue of steps lined with shops and inns, in groups of two or three upon the same level. This picturesque stair-way forms the central division of a village of about

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six hundred houses, all commanding unobstructed and surpassing views of the Nikko Mountains, and the beautiful valleys of the Tone and Agatsuma Rivers.

Ikao is also known for its abundance of wild flowers; lilies and iris of every hue, hydrangea and clematis deck the mountain side in a profusion of colors during the summer.

The hot mineral springs are another striking feature of this resort, clouds of vapor announcing the bath houses at frequent intervals.

Many delightful excursions to lake, cascade and peaks, to Buddhist temples and Shinto shrines offer interesting diversion to sojourners in Ikao, who generally vote it one of the best summering places in Japan.

Nikko* is another mountain village attractive, indeed, the whole year on account of its superb temples, it being the seat of the mausolea of the famous Ieyasu, founder of the Tokugawa Shogunate and his illustrious grandson, Iemitsu, but especially so in summer on account of its delightful weather and quiet retreats, and is popular with many Tokyo and Yokohama residents. Beautiful Lake Chuzenji, four thousand three hundred feet above the sea, at the foot of Nantai-zan, usually visited from Nikko, affords excellent trout and salmon fishing. The celebrated Kegon waterfall is not far distant, and numerous other places of interest are close at hand. A number of villas are situated in this neighborhood.

Kamakura, by the sea, and the near by high-tide island of Enoshima are visited in summer for surf-bathing. Kamakura is a historical old town, with ancient temples, a *Daibutsu*, or great Buddha, tombs and shrines of the departed great, and legends galore. Its climate is delightful summer and winter, and its pine-clad shore ever beautiful.

Lafcadio Hearn wrote of Enoshima: "A beautiful high green mass, an island foliage covered, rising out of the water about a quarter of a mile from the mainland,—Enoshima, the holy island, sacred to the goddess of the sea, the goddess of beauty. I can already distinguish a tiny town, grey-sprinkling its steep slope. Evidently it can be reached to-day on foot, for the tide is out, and has left bare a long, broad reach of sand, extending to it, from the opposite village which we are approaching, like a causeway . . . . .

"High before us slopes the single street, a street of broad steps, a street shadowy, full of multicolored flags and dark blue drapery dashed with white fantasticalities, which are words, fluttered by the sea-wind. It is lined with taverns and miniature shops. . . . . In every shop, behind the lettered draperies there are miracles of shell-work for sale at absurdly small prices. The glazed cases laid flat upon the matted platforms, the shelved cabinets set against the walls, are all opalescent with nacreous things,—extraordinary surprises, incredible ingenuities; strings of mother-of-pearl fish, strings of mother-of-pearl birds, all shimmering with rainbow colors."

Enoshima is an ideal retreat for the week-end, or a few days visit.

Not far from Kobe, but fifteen hundred feet above the sea, is the village of Arima, noted for its hot-springs, cool summers and beautiful baskets. Miss Scidmore has written charmingly: "Ari-

* Described in detail in *The Japan Magazine*, December, 1910.

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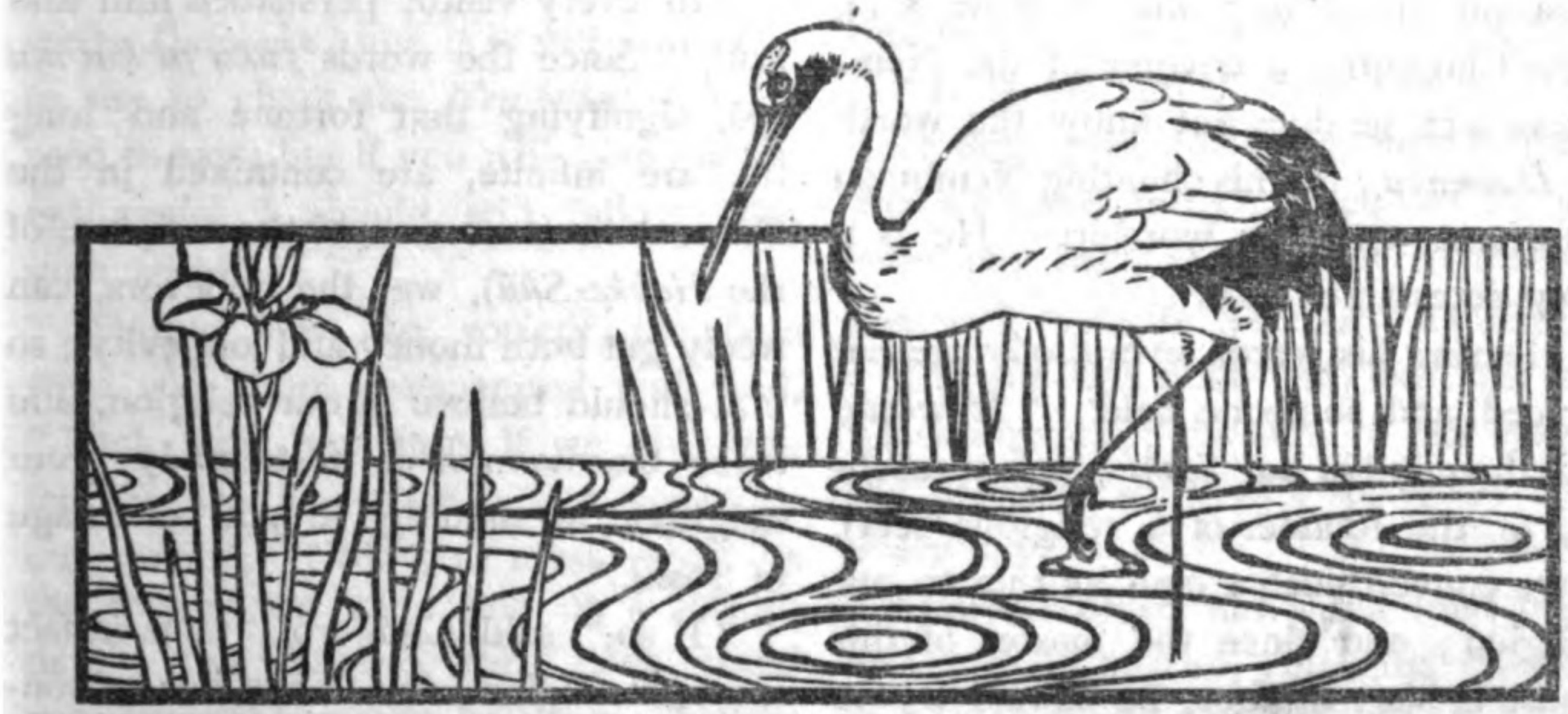
ma, which lines the sides of a steep gorge through which a wild mountain-stream dashes, is as picturesque as a mountain village in Switzerland. The houses are built almost one on top of another, with narrow, winding streets, where the projecting roofs almost meet. Stone steps ease the steep slopes for the villagers, and the clatter of clogs and the sight of the peasants going up and down the stair-ways, half hidden by the loads of grass or straw on their backs, recall similar pictures in the crooked little mountain hamlets of Northern Italy.

"The hill-side is musical with the boom of Buddhist bells and echoing clang of Shinto gongs; but more strangers toil upward for a drink from the sparkling ice-cold soda spring beside one temple, than to pray at its door-way. For centuries Arima's hot springs have wrought their cures, and sufferers from rheumatism and skin diseases have flocked to its pools. The Government has charge of the springs, and the waters are conducted to a large bath-house in the heart of the village, where baths in the common pool are open to every one, and where private baths may be obtained at a trifling charge."

Two thousand five-hundred feet above the sea upon the flank of an extinct volcano in Shimabara peninsula, is a group of three tiny villages constituting Unzen the retreat in summer for many residents of Nagasaki, also China. Its sulphur springs are famous, and it is not far from the Ojigoku solfatara. Mountain climbers find many pleasant jaunts, and the scenery and bracing mountain air are enjoyable to all.



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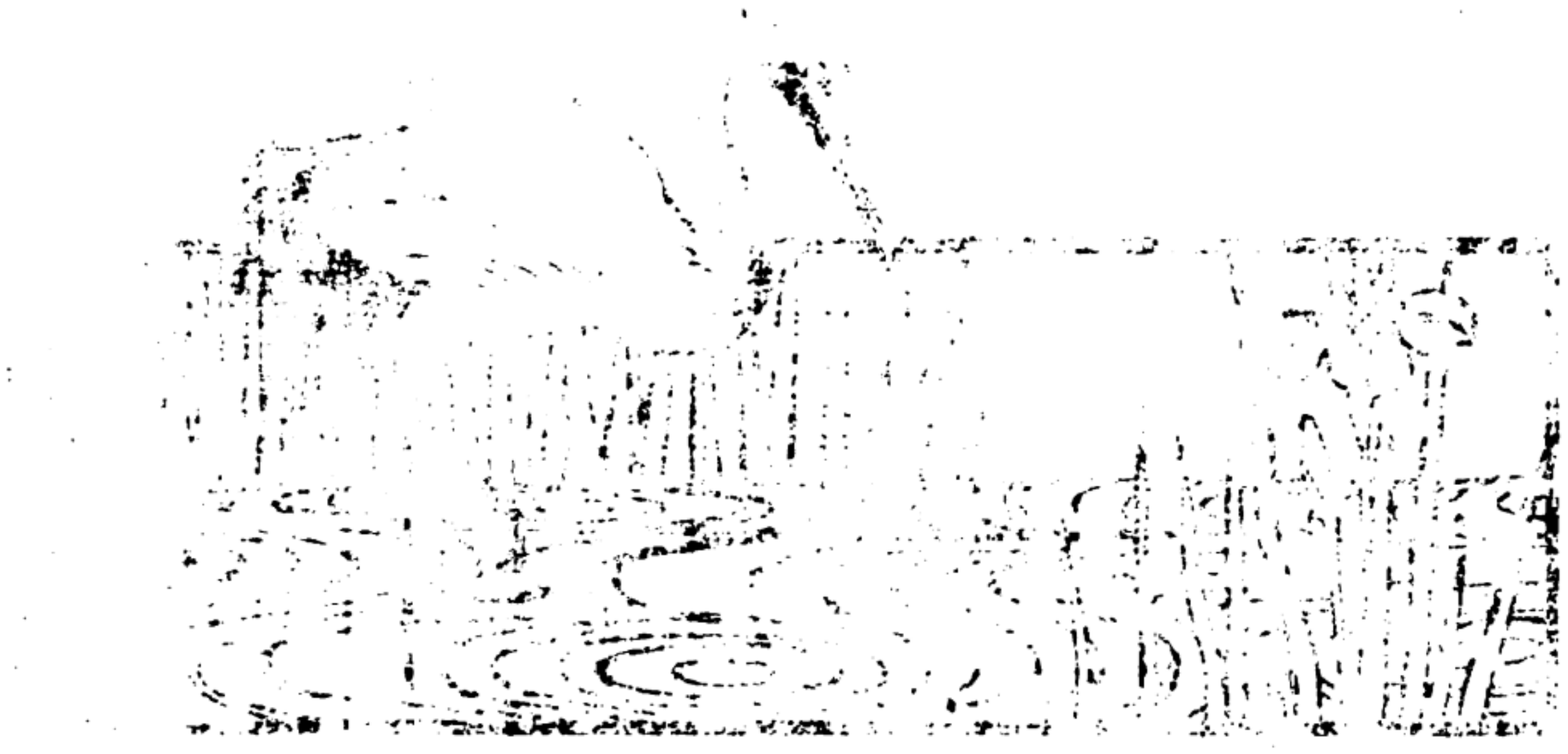

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O-OKA STORIES

THE CONVERT

THERE was a religious society of a sect of Buddhism popularly called *Hokke-Shū*, originated by the priest Nichiren, in Tenma-chō, Akasaka. This society held a meetiug in every member's house in turn, and recited *Daimoku* (the prayer of the Nichiren denomination—*Namu myō hō ren ge kyō*), while beating drums. One night the society met in the house of a *kiguya* (dealer of wooden wares), Goroyemon by name, and were beating drums and reciting *Daimoku* repeatedly, in loud voices, as usual.

The *kiguya's* neighbor, a carpenter, Chōgorō, was a believer in the Jōdo sect (a Buddhist sect that has grown out of the Tendai denomination), and as he was striking a bell and chanting *Nembutsu* (*Namu-Amida-butsu*), a prayer to Buddha, it was a great nuisance to the society; so that they were feeling unpleasant about it. One of them said, "As Chōgorō is a devotee of the Nembutsu sect, he does not know the worth of *Daimoku;* but his chanting Nembutsu interferes with our worship. He is a very detestable fellow!"

Hearing his words, everybody present agreed, and someone said: "It would suit the mind of our *Soshi* (the first teacher, or the founder of a religious sect), if we convert such a man as this to our religion; and since the master of this house is his neighbor, he should try to persuade him."

So the master, together with some eloquent men, went to Chōgorō's house, and after the usual greeting, he said, "It is not at all agreeable to the mind of Sakya that you chant Nembutsu. Amitabha is nothing but an expedient used to convert people to Buddhism, or to lead a virtuous life, and there is nothing to it; so you should enter into the Hokke sect."

Chōgorō replied, "There are many different sects in the world, but after all they belong to one and the same religion which Sakya propagated in the world."

"If that is your opinion," said the to visitor, "you are indeed an admirable man!" And they tried to persuade him recite *Daimoku*, explaining various religious doctrines of the Hokke sect.

Yet Chōgorō said, "I am very much obliged to you; but I am not at all concerned about such complicated doctrines, but I wish to adopt a religion by virtue of which I shall become rich quickly, and have no further worry about money."

Still every visitor persuaded him and said, "Since the words *fuku ju kai mu ryō*, signifying that fortune and long life are infinite, are contained in the Fumonbon (a section of the scripture of the *Hokke-Shū*), we, the believers, can freely get both money and longevity; so you should believe in our religion, and since Goroyemon is fortunately your neighbor, he should give you an image of Soshi."

"If so," said Chōgorō, "it is in fact a good religion; but I can not be converted to your religion, until I receive ten *ryō* cash."

Having heard his reply, they returned to Goroyemon's and consulted with their

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company, in all three hundred men, saying that if each would contribute two hundred *mon*, they could make up the sum of ten *ryō*, and that they should give the money to him in order to convert him to their sect; if they convert him, they are rendering service to *Soshi*. Therefore they collected together ten *ryō* and gave the money to Chōgorō. He was greatly rejoiced, saying, "How good a religion it is!" And he promptly became a member of the society of the Hokke sect and quickly began to recite the *Daimoku* and chanted it repeatedly every day.

But when about a half a year had passed, he ceased to recite the *Daimoku*, and began to chant the Nembutsu again. Hearing this, the society of the Hokke sect were greatly incensed and uttered their displeasure; but Chōgorō did not mind it in the least, and said, "If the money you gave me on a former day had gradually multiplied and grown to some fifteen or twenty *ryō*, it might have been said to be the merit of *Daimoku*; but, since I spent all the money after no great time, I am not pleased to recite *Daimoku*; and it is still agreeable to me to chant the *Nembutsu* which I used to say; but if you will give me ten *ryō* again, I should still follow after your sect."

Hearing this, the society members were still more exasperated and said, "Each time you stop, if we give you ten *ryō*, we would at length spend all our money. Now you must repay us the money we gave you on a former day." But Chōgorō, being poor, could not return the money to them. So the society of the Hokke sect appointed a committee and made appeal to the Civil Court.

Thereupon Yechizen-no-Kami O-oka, the mayor, summoned the committee of the Hokke sect, Chōgorō, and the ward officer, to the court; to the committee he said: "In your petition, it is stated that you gave ten *ryō* to Chōgorō, wishing to make him a convert to the *Hokke-Shū*. Is this true?

"Yes," replied the committee, "as Chōgorō said that if he could get ten *ryō* ready money he would join the Hokke sect, our society gave the money to him.

O-oka then said to Chōgorō: "It is unjust that notwithstanding you had received ten *ryō*, you ceased from reciting *Daimoku*. Should you continue in the Hokke sect, you are to be pardoned; but if you return to the Jōdo sect, you must repay ten *ryō* to the society of the Hokke sect."

Said Chōgorō, "Though I was converted at once by the influence of ten *ryō*, the money gradually decreased, and I became poorer than when I formerly recited *Nembutsu*; therefore I thought that it was because I gave up my original religion and joined the *Hokke-Shū*, so I returned to the Nem-butsu sect again."

"It is all right," said O-oka, "but since they gave you the money to make you a convert and you received it, you must pay back the money to them, if you wish to recite Nembutsu as before."

Chōgorō was filled with fear, but said, "I can not raise the sum of ten *ryō* for the present; so I will repay by little every day."

O-oka scolded him in a loud voice, and said, "Chōgorō, you must raise the money to-morrow; otherwise the ward officer must positively make it up." And then the judge inquired him, "How many times have you recited Daimoku?"

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"During six months," replied Chōgorō, "so counting about one hundred times every day it amounts to twenty thousand times."

"That is so," said the mayor. "Listen attentively! committee of the Hokke sect. Whilst the religious denomination of Chōgorō's family is according to Jōdo, you gave him money to make him a convert; and consequently brought the trouble to the Court of Justice. It is all quite wrong; but I will collect the money and give it to you. Hereafter, you must not offer such an inducement as this. Again, as you made him abandon Nembutsu and recite *Daimoku* as long as half a year, and as much as twenty thousand times, your society must chant Nembutsu twenty thousand times for Chōgorō, and then you may recieve the money."

Then O-oka dismissed every person eoncerned. But devotees of the Hokke sect would never recite Nembutsu, even under penalty of death, so that the matter ended at once.

JUDGMENT ABOUT A DREAM

A Shingon-sect Buddhist temple called Fudo-in, in Shimosa Province, was not far from another temple where the same god, Fudo, was worshiped. The second temple was in Narita, and enjoyed wide popularity, while the first was frequented by few followers and in consequence was very poor. Its rector was constantly thinking of how he could make his Fudo *san* popular, and hit upon this plan of petitioning O-oka to aid him, entreating him as follows: "I am the rector of Fudo-in, Shimosa Province; the Fudo *san* in my temple recently appeared on my pillow for seven successive nights and communicated with me in dreams, saying, 'Please send for Ebizo Ichikawa, who is a play-actor, in Sakae-cho, Yedo, to come and take me to his house.' I inform you because I think it wonderful, and pray you will order Ichikawa to my temple to take Fudo-*san* to his house."

O-oka laughed heartily and said, "Ebizo Ichikawa is a celebrated actor. I will summon him and ask his opinion."

The actor soon appeared in response to the summons, and O-oka said to him, "The rector of Fudo-in, in Shimosa, prays that you visit his temple and carry Fudo-*san* home with you; he says he was so requested by the god in a dream. Will you go?

The actor replied, "As Narita is my birth-place, I have been devoted to Fudo *san* for many years. But if the idol of Fudo-in wished to come to my house, he ought to have spoken directly to me if in a dream; that he has not done so seems so thoughtless, that I must refuse to go for him. But, tell the rector I will go to his temple at any time if his Fudo *san* will communicate with me.

O-oka was pleased, and advised the priest to inform Fudo-*san* what to do.

O-OKA'S WIT

Honmonji (commonly called Ikegami Honmonji), a Buddhist monastery of the Hokke, or Nichiren sect, in Ikegami village, was the *bodai-sho* (family temple and cemetery) of the lord of Ki-shū (Kii Province). The dead wife of Yoshimune, the eighth *Shogun*, was buried in this place, and the posthumous title, Shintokuin, was given to the dead. Yoshishige, the ninth *Shogun*, was to pay a visit to the cemetery on a certain day, on which account a grand Onari-mon (gate which the *Shogun* passes

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through) was erected there.

Believers of the Jōdo sect looked at the gate and envied the honor of the Hokke sect. One night some of them wrote in large characters *Na mu A mi da butsu*, in the *yūten* style, upon a pillar of the gate.

It was a very detestable deed; but it was not known who were the guilty ones. But the priests of Honmonji appealed to the Civil Court, as follows:—

"Last night somebody wrote the six large characters—南無阿彌陀佛 upon the pillar of the *Onari-mon*. We surmise this mischief was done by the followers of the Jōdo sect, for they were envious of the honor of our Hokke-sect. If the same misdeed is repeated what shall we do? We pray you beforehand to ward off any mischievous persons by the authority of the Court of Justice."

O-oka heard the priests' complaint and said: "Your request is reasonable. It is inexcusable that any one should do such a thing. I deem that it was performed in the night, and you could not discover the culprit. Well, I shall warn mischievous fellows." So saying he took a brush filled with Indian-ink and noted down a comic poem as follows:—

Saihō no aruji to kiki shi Amida-butsu,
Ima wa Hokke no mon-ban to naru.

Amitaba is the lord of the Western
quarter, we have always heard;
He becomes now the gate-keeper of
the Hokke sect!

O-oka gave the writing to the priests and ordered them to paste it to the other pillar of the *Onari-mon*. They did so, and had no further complaint to offer.

FROM THE JAPANESE PRESS

THE PACIFIC ASSOCIATION

IN Japan the notion prevails that nothing can be done effectually unless it be undertaken by an association or society, with numbers of officers and any amount of *tetsuzuki*. Certain Japanese politicians seem to be greatly alarmed over the near approach of the day when the Panama Canal will be opened, which can not be much more than three or three and a half years distant. They appear to imagine that when the Atlantic and the Pacific are joined, Japan's troubles will commence. So they advocate a large naval increment on Japan's part. The May *Taiyō* prints a number of articles on this subject. Among the writers are Doctors Tomizu and Terao (of Chauvinistic fame) and Messrs. Ōishi and Inukai. A new association has been formed called the Pacific Association, which undertakes to study all questions connected with the Pacific Ocean and to report thereon. It seems to us that the policy recommended by these writers is not one that any responsible Japanese statesman is ever likely to adopt, as it is founded on the fear that America is at heart unfriendly to Japan and that she would gladly assist European naval Powers that wish to crush her, if such Powers exist to-day or should make their appearance later on. Mr. Ōishi says, "America means to be supreme in the Pacific, and as we are the only Power that can dispute her supremacy there, she is bent on crushing us. So it follows that our very existence as an independent State depends on our possessing a bigger navy than America has." But it must be plain to everybody that if once America seriously takes to shipbuilding, Japan will not stand the shadow of a chance of outbuilding her, with her extremely limited financial resources. Among the series of articles before us one gives the opinion of a Japanese naval officer. He holds, and many will agree with him, that the path of safety for Japan lies in the maintenance of

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friendly relations with the United States to all time. (*Nichi-Bei ryōkoku wa zettai ni shinzen naru wo yō su*). This writer says that one charge brought against the Japanese is that they do not lend themselves to American ways; but this he thinks to be untrue, and he dwells on the fact that though Americans here do not eat Japanese food, live in Japanese houses nor wear Japanese clothes, Japanese in America do all three things. He thinks that there are no people in the world that more readily conform to the ways of the community of which they form a part than the Japanese, as their own proverb *gō ni haitte gō ni shitagae* (When you are in Rome, do as Rome does) indicates. He adds that though the Japanese laborers in America are inferior to many of their fellow-countrymen here, yet they are quite as good, if not better, than the American workmen, among whom there are more cases of law-breaking than there are among the Japanese. The naval officer whose opinions are quoted by the *Taiyō* adocates a big naval expansion. The necessary funds for that can be found at once, he thinks, if other non-urgent enterprises are abandoned. One of these is the widening of the railway gauge. Instead of doing this, he thinks that more use should be made of marine transport. All ports need to be supplied with a number of short railway lines for the conveyance of goods from the interior to the coast. These would prove comparatively inexpensive, and by means of these and ships, goods would reach their destination at a cheaper rate than is charged for carriage by rail over very long distances. The naval officer we are quoting is in favor of pushing on education of a liberal kind in order to insure a better development of the Japanese mind. He plainly sees the necessity of Japan's being educated up to the new rôle she has to play.

Mr. Inukai's article on the Pacific Ocean questions is characterized by calmness of tone. He speaks with regret of the silly chauvinistic utterances of certain Japanese writers and speakers on this subject (*Yaya mo sureba jōshiki wo hazureta yō na kien ya giron nado ga kōkwan sarete* [interchanged], *iu mono mo, kiku mono mo heiki de aru*) and points out what a bad impression this tall talk has on certain foreigners. Mr. Inukai is of opinion that Japan should go in heart and soul for the English way of letting trade precede the flag. Hitherto the Japanese have followed the French method of expecting the Government to take the lead in opening up new spheres of industry and commerce by establishing political relations with various countries. This is a slow and too often a very unsuccessful method to adopt, and it is for many reasons an objectionable method for Japan to follow just at present, when she has the name of being aggressive on account of the territory which she appropriated as the result of two wars.

There are two Japanese Associations whose object it is to study Pacific Ocean questions, one called Taiheiyō-kai and the other Taiheiyō-kyōkai. Their object is one and the same, but one of them is supported by officials and the other by nonofficial scholars and politicians. Mr. Inukai suggests amalgamation. The objects of both societies are somewhat indefinite, and there are people who fail to see any cause for their organization.

Japan Mail.

MILDEW SEASON

The mildew season made its advent on Monday, not with plenty of moisture, however, but in rather a bright sunny style with something of a moist heat which reminds one of a low temperature Turkish bath.

Tradition says that the first day of the rainy season generally serves as an indication of the character of the season in that year. No rain on that day means empty rainy season, that is to say, not much moisture. According to this tradition we are not going to be tormented this year with excessive moisture all around. An empty rainy season, however, augurs short crops, and the people would rather suffer physical discomfort for thirty days than be confronted with poor crops and the rise of prices.

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We have reason to believe however that this year is going to form an exception to the rule as established by the tradition just referred to. A horticulturist who keeps a diary of climatic conditions and whose diaries now cover twenty-five years without a break, tells us that his pomegranate trees are showing every sign of normal growth this year. According to his experience, the pomegranates which begin to bud a little before the advent of the mildew season always serve as indicators of the kind of year as considered from agricultural standpoint. A healthy growth of the pomegranate ensures good crops provided they escape flood damages in September or October.

The mildew season is a sort of nature's greenhouse for the vegetation of this country, and the moisture, with occasional rains, forms the special nursery for the growth of the annuals. Too much rain means the lowering of temperature and the pomegranates in such years do not bear much fruit, and the same is true of the annuals. We are promised this year quite a normal season with plenty of the Turkish bath days and not too much of the pouring rain. A normal rainy season always ensures good crops, and we may be allowed to hope that heavy flood damages like those we had last year will not be repeated again this year.

The Tokyo Nichi-Nichi.

COUNT OKUMA AT MAEBASHI

Before the lecture meeting given by the Educational authorities in Gumma Prefecture, Count Okuma delivered a speech on the thoughts of the nation. He said that Constitutional Administration was an important factor in the existence of the State. The fact that the Japanese nation enjoyed this advanced administration was due to the august will of His Majesty the Emperor, but we must not also forget that the conditions of the nation had reached the state which was adapted to constitutional administration. The method of living has become complex, and the rights and duties of the nation have undergone a signal change. Under the feudal system people thought that the *shogun* was the highest ruler, and did not know even the existence of the Imperial Household. Farmers only knew their respective feudal lords, and were ignorant about the Emperor and even the *shogun*. Under such miserable conditions there was no unification in administrative affairs, and sovereignty was not recognized in every nook and corner of the country. Even in such ages the unification of thoughts was carried out to a certain extent. Confuciasm, Buddhism and Shintoism were regarded as the standard of ethics. After the Restoration at the beginning of Meiji, however, these moral doctrinals lost their dignity through the introduction of the Western civilization, and spiritual circles of Japan were in the state of confusion. At this juncture dangerous thoughts and doctrines would enter the heads of the nation. The unification of thoughts was therefore an urgent necessity. This was a very hard task, but it would not be impossibile in Japan which had a peculiar national character. Japan had no Socrates, no Buddha, but the nation had the qualities for assimilation and imitation. This would facilitate the unification of thought. This great object can only be accomplished by the help of proper education. There should be no uneducated people in Japan.

The Yomiuri Shimbun.

REPAIR OF THE NIKKO MAUSOLEUM

There is a plan under consideration among the authorities concerned to repair the Shogunate mausoleum at Nikko at an estimated cost of about 320,000 *yen* by the time of the opening of the Grand Exhibition in 1917. The matter has been under negotiation between the Home Office and the Tochigi Prefectural Office, and it was recently decided that the Treasury will grant a subsidy of 156,000 *yen* for that purpose. The work of repair will be commenced shortly.

The Yorodzu Choho.

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JAPAN'S INFLUENCE IN EUROPE

In the mid-March number of *La Revue* M. Henri Labroue, in an article on Japanese Expansion in Europe, explains the remarkable influence exercised by Japan to-day in European affairs. Japan's expansion in Europe, he writes, is the crown of the arch in the history of modern Japan, for it was the introduction of Western civilization which determined the political, social, and moral revolutions of that country, and gave it its place to-day among the great Powers of the world. In reference to the commercial relations of Japan and Europe, Japanese exports to Europe increased from 4 millions sterling, in 1895, to over 8 millions, in 1908, while Japanese imports from Europe rose from about 7 millions to over 18 millions in the same period. Japan has no fewer than thirty-five Consular Agents in Europe. Some of the traffic is carried on by means of the European navigation lines, but it is chiefly by a powerful Japanese company that Japanese passengers and merchandise are carried.

Still more evident is the influence of Japan on the relations of the great Powers to one another. Especially is this the case with France, Russia, and England. The Franco-Japanese, the Russo-Japanese, and the Anglo-Russian *ententes* are a sort of Triple Alliance in Europe between the three European countries, with Japan as the uniting Power. From the political point of view, however, it is the Anglo-Japanese Alliance which to-day dominates international politics. As to France, her capital exercises on Japanese finance and certain great industries a preponderating influence, Japan's relations with Russia are in Russia-in-Asia and their friendship has been greatly consolidated since the Portsmouth Treaty. The writer concludes this somewhat flattering article with the remark that the great strides Japan has made in the past fifteen years are merely the prelude and the first act of a world-drama in which the Japanese will reserve for themselves the leading parts.

The Yorodzu Chōhō.

CAPTAIN OF THE KAINAN MARU

Mr. Nomura, Captain of the Kainan Maru, arrived in Nagasaki on Sunday evening. In an interview with the press representatives the Captain observed that the chief cause for the party's failure to effect landing was the late start. The death of almost all the dogs was due to the wrong treatment by Ainus, who gavethem too much rice. The navigation, he continued, was a very hard and dangerous one. The waves sometimes were as high as forty feet. After the vessel entered the Antarctic zone, they had bitter experiences with huge icebergs avoiding which was a very hard task. When the vessel went as far as latitude south 74 degrees it was quite frozen in and could not move a bit. All hope was gone. On "April 14th the Kainan Maru turned her bow towards Sydney" where she arrived May 1st.

The Yomiuri Shimbun.

IMPERIAL FUNERAL OFFERING

The funeral of the late Hon. Mr. Hagiwara was conducted in the Temple Gokokuji in accordance with the superior order of the Buddhist rites. The Ceremony was very imposing and at the same time highly impressive. Over one thousand mourners were present. During the morning the Emperor graciously honored the memory of the dead by sending to the house one of the Chamberlains, Viscount Hojo, to make an offering to the spirit of two pieces of silk, red and white.

The Tokyo Nichi Nichi.

AVIATION AT TOKOROZAWA

Another very successful fight was made at Tokorozawa by Captain Tokugawa in his Bleriot monoplane with Lieutenant Ito as a passenger. In this flight, the military aviator attained an altitude of 50 metres and covered a distance of over 13 miles in 17 minutes and 55 seconds, the speed developed being 20 metres per second. The record in Japanese aviation has been broken by this flight.

The Yorodzu Choho.

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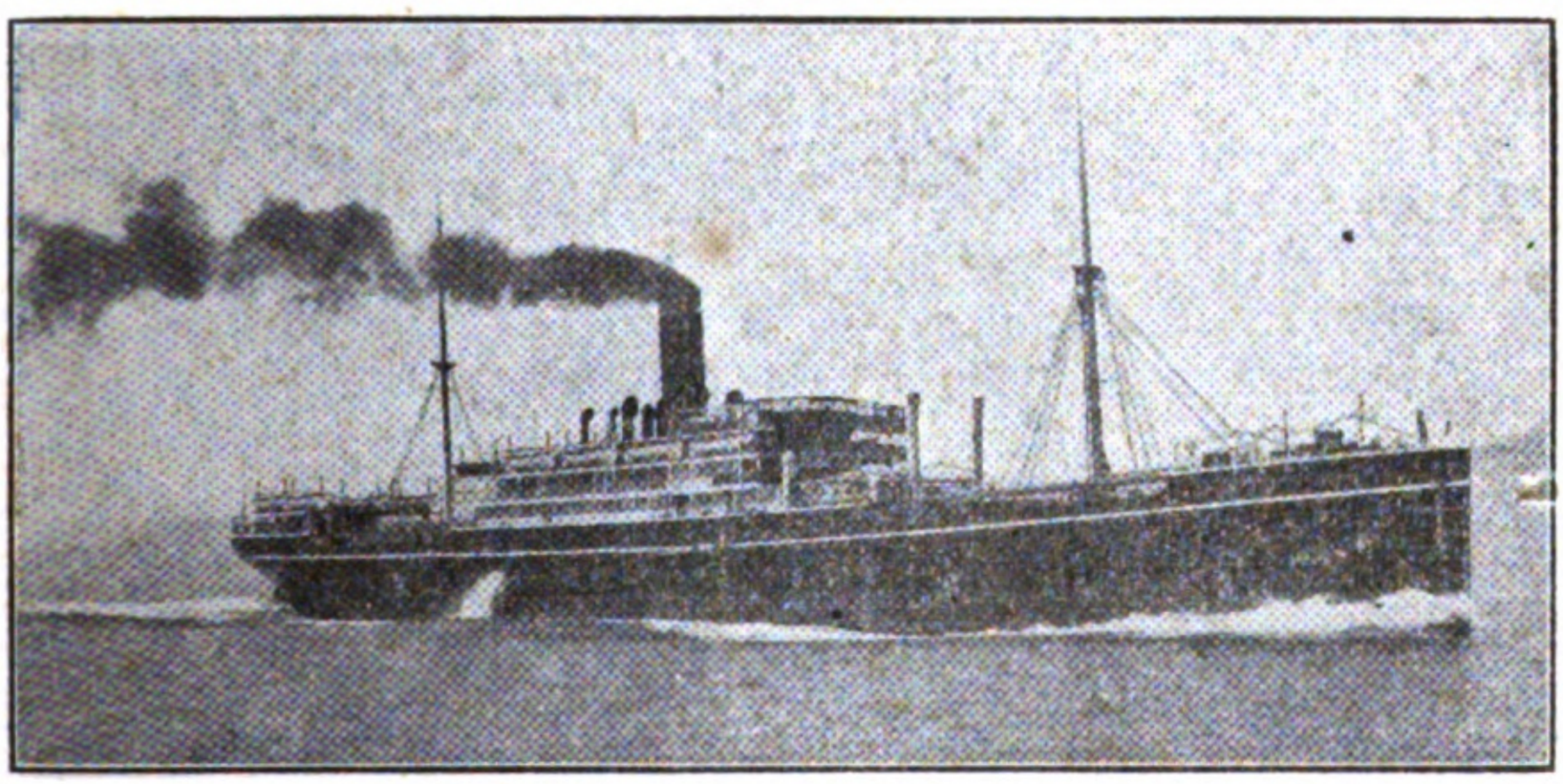

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